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BENGAL DISTRICT GAZETTEERS.

SINGHBHUM, SARAIKELA AND KHARSAWAN.

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BY

L. S. S. O'MALLEY,

INDIAN CIVIL SERVICE.

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PREFACE.

I HAVE much pleasure in acknowledging the assistance which I have derived, in compiling this volume, from the Final Report on the Settlement of the Kolhān Government Estate by Mr. J. A. Craven, from the Final Report on the Survey and Settlement Operations in the Porāhāt Estate by Mr. J. H. Taylor, from the Final Report on the Operations for the Preparation of a Record-of-Rights in Pargana Porāhāt by Mr. T. S. Macpherson, I.C.S., and from the Final Report on the Survey and Settlement Operations in the Saraikela and Kharsawan States by Mr. C. W. E. Connolly. Much of the information contained in this volume is taken from those reports.

L. S. S. O'M.

PLAN OF CONTENTS.

TABLE OF CONTENTS.

CHAPTER I.

PHYSICAL ASPECTS.

CHAPTER II.

HISTORY.

CHAPTER III.

THE PEOPLE.

CHAPTER IV.

THE HOS.

CHAPTER V.

PUBLIC HEALTH.

CHAPTER VI.

FORESTS.

CHAPTER VII.

AGRICULTURE.

CHAPTER VIII.

NATURAL CALAMITIES.

CHAPTER IX.

RENTS, WAGES AND PRICES.

CHAPTER X.

MINES, MANUFACTURES AND TRADE.

PAGES.

CHAPTER XI.

MEANS OF COMMUNICATION.

CHAPTER XII.

LAND REVENUE ADMINISTRATION.

CHAPTER XIII.

GENERAL ADMINISTRATION.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

CHAPTER XV.

EDUCATION.

CHAPTER XVI.

GAZETTEER.

SARAIKELA STATE.

CHAPTER I.

PHYSICAL ASPECTS.

CHAPTER II.

CHAPTER III.

THE PEOPLE.

CHAPTER IV.

AGRICULTURE.

CHAPTER V.

LAND REVENUE ADMINISTRATION.

CHAPTER VI.

GENERAL ADMINISTRATION.

CHAPTER VII.

GAZETTEER.

KHARSAWAN STATE.

CHAPTER I.

CHAPTER II.

CHAPTER III.

THE PEOPLE.

CHAPTER IV.

LAND REVENUE ADMINISTRATION.

CHAPTER V.

GENERAL ADMINISTRATION.

GAZETTEER

OF THE

SINGHBHUM DISTRICT.

CHAPTER I.

PHYSICAL ASPECTS.*

THE district of Singhbhūm, which forms the south-eastern portion of the Chotā Nāgpur Division, is situated between 21° 58′ and 22° 54′ north latitude and between 85° 0′ and 86° 54′ east longitude. It extends over 3,891 square miles,† and has a population, according to the census of 1901, of 613,579 persons. Its area is a little more than half that of Wales, while it contains nearly as many inhabitants as Norfolk and Suffolk combined. Its extreme length from east to west is 124 miles, and its greatest breadth from north to south is 64 miles. Within this area are comprised three administrative divisions. The Kolhān, a Government estate, occupies the whole of the south-west and the revenue-free estate of Porāhāt the north-west of the district, while the revenue-paying estate of Dhalbhūm comprises the triangular projection to the east. The principal town and administrative headquarters is Chaibāsā, situated on the Roro river, 16 miles from Chakradharpur on the Bengal-Nāgpur Railway. GENERAL DESCRIPTION.

The name Singhbhūm, *i.e.*, the land of the Singhs, is most probably derived from the patronymic of the Rājās of Porāhāt, to whom the north of the district was once subject, just as Origin of name.

* I am indebted to Mr. J. L. Baker, Deputy Conservator of Forests in charge of the Singhbhūm Forest Division, for assistance in the preparation of this chapter.

† This figure, which has been supplied by the Surveyor-General, differs from that adopted for the census of 1901, viz., 3,753 square miles. According to surveys recently made, the area of the Kolhān is 1,955 square miles, of Porāhāt 813 square miles, and of Dhalbhūm 1,187 square miles, so that the area of the whole district would be 3,955 square miles; but it is reported that the survey of the Kolhān was a rough one and that reliance cannot be placed on the area returned.

Dhalbhūm is so called because it was the territory of the Dhal Rājās. Another theory is that the name is a corruption of Singbonga, the sun-god, *sing* in the Mundā dialect meaning the sun, and *bonga* a god or demon. The name has, therefore, been taken by some to mean the land of Singbonga, whom the Hos regard as the creator of the universe; and a former Deputy Commissioner states that he found this opinion shared in by the more intelligent and educated members of the Ho community. On the other hand, apart from philological objections to such a hybrid word, the district is never referred to as Singbonga, even in the Sāranda *Pīr*, the fastness of the Hos; and it is noticeable that in early accounts the name Singhbhūm is applied to the territory originally ruled over by the Singh Rājās of Porāhāt (*i.e.*, the Porāhāt estate and the States of Saraikelā and Kharsāwan), as distinguished from the Kolhān and Dhalbhūm.* The people of Dhalbhūm to this day never refer to their country as Singhbhūm, but apply that name to the adjoining territory of the old Singh Rājās and even call the chief of Saraikelā the Rājā of Singhbhūm.

Boundaries. The district is bounded on the east by Midnapore; on the south by the Mayūrbhanj, Keonjhar and Bonai States; on the west by the Gāngpur State and the district of Rānchī; and on the north by the Rānchī and Mānbhūm districts, by the Kharsāwan and Saraikelā States, which are wedged in between Singhbhūm and those two districts, and by the Karaikelā estate, which is held by the Rājā of Saraikelā. The boundaries for the most part follow the crests of the unnamed hill ranges which wall in the district; but the river Subarnarekhā marks a portion of the northern and southern boundaries, and with one of its tributaries, the Godiā, separates Singhbhūm from the Feudatory State of Mayūrbhanj for some distance on the south-east. Farther west the Baitaranī river forms the boundary for 8 miles between Keonjhar and this district, while one of its tributaries, the Kongerā, separates it from Mayūrbhanj. On the extreme north-west the North Karo and Phuljhur constitute a natural boundary between the Porāhāt estate and Rānchī.

Configuration. The district forms part of the southern fringe of the Chotā Nāgpur plateau and is a hilly upland tract containing hills alternating with valleys, steep forest-clad mountains, and, in the river basins, some stretches of comparatively level or undulating country. In the north-west the highest peaks have an altitude of more than 2,500 feet, and in the south-west, there is a

* S. R. Tickell, *The Hodesum*, J.A.S.B., IX, 699 (1840); H. Ricketts, *Report on the District of Singbhoom* (1854), p. 69.

mass of hills, rising to a height of nearly 3,000 feet, in the tract known as the Sāranda *Pīr*. Outlying ranges stretch thence in a north-easterly direction to a point about 7 miles north-west of Chaibāsā. There are also a number of smaller ranges along the northern marches of Saraikelā and Kharsāwan and in the south of Dhalbhūm on the confines of the Mayūrbhanj State, as well as on its northern boundary.

The centre of the district consists of an upland plateau enclosed by hill ranges of no great altitude. To the west they approach to within a few miles of Chaibāsā, and confine the view in that direction, but to the east, north and south they are more distant with higher hills beyond them. This central strip, extending from the Subarnarekhā river on the east to the Angarbirā range to the west of Chaibāsā, is one of the most fertile parts of Singhbhūm. It consists mainly of well-cleared open country, and varies in elevation above sea-level from 400 feet near the Subarnarekhā to 750 feet round the station of Chaibāsā. To the south of it is a higher plateau with similar expanses of rolling country, the level of which rises to 1,500 feet at Gamhariā and falls to 1,000 feet in the Baitaranī valley in the south.

On either side of these plateaux the country is of a different character. To the east in Dhalbhūm is the valley of the Subarnarekhā flanked by long hill ranges or detached outliers; but in the extreme south-west the country is fairly open, while the south-eastern extremity is a fertile alluvial plain. To the west the rolling uplands give place to a hilly, almost mountainous tract in places clothed in virgin forest. Porāhāt to the north-west consists of hills, valleys and plateaux, with hill ranges and outlying spurs running in all directions. There is a fairly open belt of country stretching from north-east to south-west, through which the Bengal-Nāgpur Railway runs; but with this exception there is no level tract of any size, and where it is not hilly, the surface is undulating. The main level of this tract varies very much, reaching its minimum (680 feet above sea-level) in the south-west at Anandpur, from which there is a continuous rise to Bāndgāon on the north with an elevation of 2,002 feet. In the south-west, in the Sāranda *Pīr*, the hills culminate in a confused mass of hills and mountains covered with forest and jungle. This area is very thinly peopled, containing only a few small villages scattered on the hill slopes or nestling in deep valleys.

NATURAL DIVISIONS. Sanjai valley.

To the north there is a fairly extensive undulating plain formed by the Sanjai valley. It is flanked on the north by a mountain chain, and it contains part of the Porāhāt estate, *pargana* Karaikelā (a tenure of the Saraikelā State), *pargana*

Chakradharpur of the Porāhāt estate, a part of Kerā, and about two-thirds of the Kharsāwan State. These all lie to the north of the Sanjai, which forms the boundary between them and the Kolhān Government estate. The valley is two or three miles wide between Lotapahār and Sonuā on the Bengal-Nāgpur Railway, and further east is confined by a barrier of low hills, where the Tata Iron and Steel Company at one time proposed to erect a dam, which by flooding seven square miles of the valley would have made an enormous reservoir. On emerging from these hills, the valley extends to a width of ten or twelve miles from Chakradharpur eastwards until it merges in the larger Chaibāsā plain embracing the valley of the Roro and Kharkai.

Dhalbhūm. To the east is the Dhalbhūm estate, which comprises the central valley of the Subarnarekhā between 50 and 60 miles in length. It is flanked on the north by a high mountain chain, and on the south by a rugged mass of hills, in which numerous feeder streams take their rise. The remainder of the district is made up of Porāhāt and the Kolhān.

Porāhāt. Except for the North Karo valley and some 12 miles in the Koel valley, the Porāhāt estate is a hilly tract extending to the Chotā Nāgpur plateau, which is reached in the estate of Bāndgāon. On the extreme north the Phuljhur river comes down from the plateau in a cascade, which forms a pool supposed to be unfathomable and the subject of many legends. The only level or gently undulating land of any extent is found in the upper valley of the Sanjai near Sonuā and Goilkerā on the Bengal-Nāgpur Railway, and in *pargana* Chakradharpur, an outlying portion of the Porāhāt estate on the north bank of the Sanjai.

Kolhān. The Kolhān consists of an upland tract sloping gently up from the Sanjai and Kharkai rivers on the north and north-east, as far as Gamhariā, 21 miles south of Chaibāsā. Thence there is a downward trend to the south and south-east, towards the boundary of the Keonjhar and Mayūrbhanj Feudatory States, which reaches its lowest point on the Baitaranī river at about 1,000 feet above sea-level. The north-western portion of the Kolhān is occupied by a mass of hills extending from near Chainpur on the Sanjai, 12 miles north-west of Chakradharpur, to the South Karo river, which is the boundary between the Kolhān proper and the Sāranda *Pīr*. To the east another range of hills extends from the Singhāsan hill, north-east of Gamhariā, in a south-easterly direction to the Mayūrbhanj border. There are also numerous isolated hills, low ridges and

dykes of trap, which rise in rugged masses of broken rock. For the most part, however, the surface consists of undulating ridges, between which the drainage runs off to join the larger streams, such as the Sanjai, Roro and Kharkai to the north, and the Kongerâ and Baitaranī to the south.

The physical features of the Kolhān vary greatly. To the north and north-east the country is for the most part open and gently undulating, covered with numerous prosperous villages, and well cultivated, with hardly a trace of jungle. The southern portion of the estate is flat, open country, almost devoid of hills, also thickly populated and well cultivated. The south-eastern part is very rocky, and is covered with jungle, while the east-central portion is open and undulating, and is well cultivated. The western and south-western parts of the estate are mountainous and thickly covered with jungle, and are very sparsely inhabited.

Sāranda Pīr. The south-west of the Kolhān is known as Sāranda *Pīr*, a tract extending over 455 square miles, of which 335 square miles have been constituted reserved forests. It is a mountainous country with no level or undulating land, except along the railway line, in the valley of the Koel, and in some groups of villages in the Koina river valley. Thanks to its forests, it is well watered, even in the hottest and driest season, and contains numerous herds of *sāmbar* and bison. A *shikāri*, however, may roam for many days about the hills and forests without seeing an animal, owing to the broken nature of the country and the vast stretches of forest. The tract is often picturesquely called "Sāranda of the Seven Hundred Hills," but this has nothing to do with its name, which is probably derived from *sārām* meaning a *sāmbar* and *da* meaning water.

SCENERY. The scenery in the more fertile tracts is not unlike that of the Chotā Nāgpur plateau. There are the same purple rocks, the same dark red of the upturned soil, and the same alternate stretches of low-lying green rice crops and upland cereals, oil-seeds and pulses. The forests have given way to the peasant's plough and the woodman's axe, but in many places the lower levels of the hills, which half a century ago had been cleared of their forests and were described as bare and dry, have, under the conserving care of forest and district officers, resumed their picturesque appearance. Clumps of mangoes and *mahuā* often line the hillsides and surround the villages; while further afield the depressions between the ridges are terraced for rice cultivation and are green in the season with paddy.

In the hilly, often rugged and mountainous, tracts the scenery is wilder. Here the varying outline of the hills is a noticeable feature in the landscape. As a rule, they are of irregular contour and display a broken outline of sharp-backed ridges and conical peaks. Some hills, however, have a bossy dome-like form, and are traversed by a network of trap-dykes. This combination produces a peculiar effect, the appearance of which, as seen from the top of some high peak, has been compared to that of a chess-board. Some rocks, again, on the crests of the ridges and tops of the peaks appear split into vertical columns like ruined castles. Elsewhere, *e.g.*, near Kālikāpur south of the Chaibāsā road, there are a number of small flat-topped hills which contrast strongly with the peaked sierra-like outlines of the longer ranges. For the most part, the hills are covered with forest wherever protected by the Forest Department; but elsewhere the trees have been ruthlessly cut down and the hillsides are rapidly becoming bare and rocky.

In the reserved forests the wooded glens and valleys, traversed by rivers and hill streams, have a peculiar charm. Here will be found what Colonel Dalton described as "pools, shaded and rock-bound, in which Diana and her nymphs might have disported themselves" Even in the hot weather, when the whole country seems parched and scorched, the eye is refreshed by ever-green trees intertwined with long creepers and lianas. These glens are at their best in the cold weather, when the clear spring-fed water ripples down over a rock-strewn bed, or gently glides through brakes of reed or grass, between high banks fringed with ferns and mosses. Such a stream may be seen at Tholkobad, a forest village 1,800 feet above the sea, which contains a forest rest house and is fairly easy of access, being only 20 miles from the railway.

HILL SYSTEM. North-western spur.

To the north two long spurs enter the district from the Chotā Nāgpur plateau. The north-western spur is a formidable natural boundary, separating the district from Rānchī and Mānbhūm. It is made up of three subordinate ranges, which are separated by well-marked valleys, where the softer rocks have been eroded away. These ranges are formed of trap, quartzite and schist respectively.

Trap range.

The trap range runs along the northern boundary, and here the hills attain the highest elevation, its principal peaks being Bichā (2,776 feet), Tatkora (2,910 feet) and Nanji (2,491 feet) all of which are on the border line and to the extreme north of Porāhāt, Karaikelā and Kerā respectively. As the valley of the Subarnarekhā is approached, there is a gradual descent till within a few miles of the river, after which there is an abrupt descent to

the level of its bed. East of the Subarnarekhā the range passes outside the district.

Quartzite range. South of this range comes the quartzite range, which seems to thin out gradually west of the Subarnarekhā; but east of the river it forms a continuous range, the peaks of which are from 1,000 to 1,500 feet high. In the extreme east, greater heights are attained, as in Dharagiri (1,738 feet) and Lakhisini (1,636 feet) north-east of Mahuliā station.

Schistose range. The southernmost range is formed of micaceous and talcose schists Both this and the preceding range contrast with the trap range in being broken up by frequent gorges, which occur at intervals of every few miles.

North-eastern spur. The north-eastern spur leaves the plateau at a point about nine miles south of the other, and pursues a steady easterly direction for a distance of 42 miles, after which it sweeps round to south-east and south. Near its starting point from the plateau this spur is broken up into small detached ranges of hills with wide valleys intervening. Between Nārāyanpur and Rājdohā (near Asanbani) these ranges are larger and approach more closely to one another; but it is only in its extension to the south-east of Rājdohā that the spur acts as a distinct watershed. The principal peaks on the spur are, proceeding from north-west to south-east, Lopso (1,612 feet), five miles east of Kharsāwan, Okam (1,398 feet), a few miles south-east of Nuāgarh, Chandar (1,107 feet) near Turamdih, Kāpurgadi (1,651 feet), Siddheswar (1,477 feet), Kurudi (1,676 feet), Sālberiā with two peaks (1,799 and 1,845 feet), and Dalmā (1,676 feet). In the schists on the northern flank of these hills the copper ores of Singhbhūm occur.

South of the second spur the granitic gneiss area of Central Singhbhūm is entered upon. On the north, east and west, it is fringed by ranges of hills formed of submetamorphic rocks. This area is traversed by a network of trap-dykes, the most important of which form very definite ridges, one of which, Bāgmundi to the south-west of Kuāli in Dhalbhūm, rises to a height of 1,997 feet, or about 1,200 feet above the plain. To the west of this central area, and intervening between it and the highlands of Porāhāt, there is a tract in which both metamorphic and submetamorphic rocks occur.*

In Porāhāt to the north-west the general trend of the hill ranges is from north to south or from north-east to south-west, the eastern and southern slopes being the most precipitous.

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* V. Ball, *Geology of Mānbhūm and Singhbhūm*, Memoirs. Geo. Surv. Ind., XVIII, 57-60.

Several of the peaks are more than 2,000 feet above sea-level, such as Bomaiburu (2,135) south of Kutipiri, Ragrā (2,131) south-east of Gudli, and Kurundiā (2,553) south of Kesadi.

On the south-west is a series of hills without any general name, which occupy the greater part of the Sāranda *Pīr*. They include a number of high peaks, such as Budā (2,738 feet), Notuburu (2,576), Dindā (2,485), Sāngāhātu (2,232) and Umai (2,063). This mountain mass extends northwards up to the borders of Porāhāt, but is not connected with the plateau of Chotā Nāgpur. For a remarkable break occurs to the north, near the common boundary of Sāranda and Porāhāt, where the ridge dies away, and leaves a pass a little over 1,100 feet high between these hills and the spurs of the Chotā Nāgpur tableland. Through this natural gap the Bengal-Nāgpur Railway was constructed, but it was found necessary to bore a tunnel, about 1,400 feet long, through the hill at Goilkerā below this pass. A conspicuous spur of the Sāranda hills stretches out towards Chaibāsā, and culminates in the peak of Angarbirā, 2,137 feet high; while twelve miles to the south-west of the station the hill of Marmarai rises to a height of 1,861 feet.

Principal peaks.

The following is a list of the principal peaks of Singhbhūm:—

Name.	Height in feet.	Situation.
Hindiā	2,124	7 miles south of Kālikāpur in Dhalbhūm.
Kotuār	2,073	2 miles north-east of Hindiā.
Lonjo	2,317	9 miles south-west of Chakradharpur in Karaikelā.
Harārāngā ...	2,550	2½ miles south-west of Khutpāni on the Chaibāsā-Chakradharpur road.
Angarbirā ...	2,137	6 miles west from Chaibāsā in the Barkela-Saitba block.
Utri	2,264	7½ miles south of Sonuā railway station in the Santara block.
Sākaruburu ...	2,518	4 miles north-east of Jilinggutu forest bungalow in Porāhāt.
Kurundiā	2,558	2 miles north of Raigara forest bungalow in Porāhāt.
Ragrā	2,131	6 miles north-west of Kutipir forest bungalow in Porāhāt.
Bomaiburu ...	2,135	2 miles south of Kutipir forest bungalow in Porāhāt.
Patān	2,196	3 miles south of Leda hill in the Leda block in the Kolhān.
Umai	2,063	3 miles south of the Ghatkori in Ghatkori block in the Kolhān.
Budā	2,738	7 miles south-east of Manoharpur railway station.
Sāngāhātu ...	2,232	6 miles south of Manoharpur railway station.
Notu	2,576	1½ mile north-west of Ghatkori in Ghatkori block in the Kolhān.
Dindāburu ...	2,485	4 miles west of Tholkobad forest bungalow in the Kolhān.
Adālkhām ...	2,491	2 miles west of Tonto forest bungalow in the Kolhān.

RIVER SYSTEM.

Singhbhūm is drained by three river systems, those of the Subarnarekhā, Baitaranī and Brāhmanī. The watersheds of these three systems originate near Gamhariā in the Kolhān and radiate north-west, south-west and east respectively from their common

centre. These watersheds divide the Subarnarekhā and its feeders from the Baitaranī and its tributaries, and the latter again from the South Karo and Deo rivers, which feed the Brāhmanī through the South Koel. The tunnel on the Bengal-Nāgpur Railway pierces the narrow divide between the Subarnarekhā and Brāhmanī systems, and at this point the watershed leaves the Kolhān, continuing in a northerly direction through the Porāhāt estate and finally merging in the Rānchī plateau between the Bichā and Tatkora hills. Of these three great rivers the Subarnarekhā alone flows through the district. The Baitaranī forms for about 8 miles the boundary between the Kolhān Government estate and the Keonjhar Feudatory State; while the Brāhmanī drains the west of the district through its tributary the South Koel, and its feeders the North Karo and the South Karo, the latter of which in its turn is fed by the Deo river.

All the rivers are fordable throughout the year except for a few hours at a time during the rains, when they rise and fall suddenly after heavy rain. The banks are generally steep, and the beds are almost always strewn with boulders or consist of coarse shingle. Sand, however, is found in the Koel and Subarnarekhā, and in parts of the Kharkai and Sanjai. None of the rivers dry up altogether in the hot season, but in most of them the water is very low in the hot season. In particular, the Sanjai, though it rises in forests, runs very low in the hot season, and so does the Roro. The Koina, however, contains plenty of water in the height of the hot season, even when no rain has fallen for many months. It has many more feeder streams than the Sanjai, which may account for the difference. The catchment area of the Roro and its feeders, on the other hand, is almost entirely deforested. In some rivers barriers of rock crop up, and many have deep pools at intervals, which are sometimes 400 yards long. A considerable depth of water remains in them even in the dry weather, when the running portion of the stream itself almost disappears. The following is a brief account of the principal rivers.

SUBARNAREKHA SYSTEM.

Subarnarekhā.

The Subarnarekhā is the largest river of Singhbhūm, flowing through the district for about 70 miles and draining over 2,000 square miles. This river rises near Rānchī and enters Singhbhūm from the north-west, forming the boundary between it and Mānbhūm for some distance. It then flows south-east through Dhalbhūm, and leaves the district at its extreme south-eastern corner. Its bed is rocky and its stream rapid until it reaches the level plains of Midnapore. It contains treacherous quicksands,

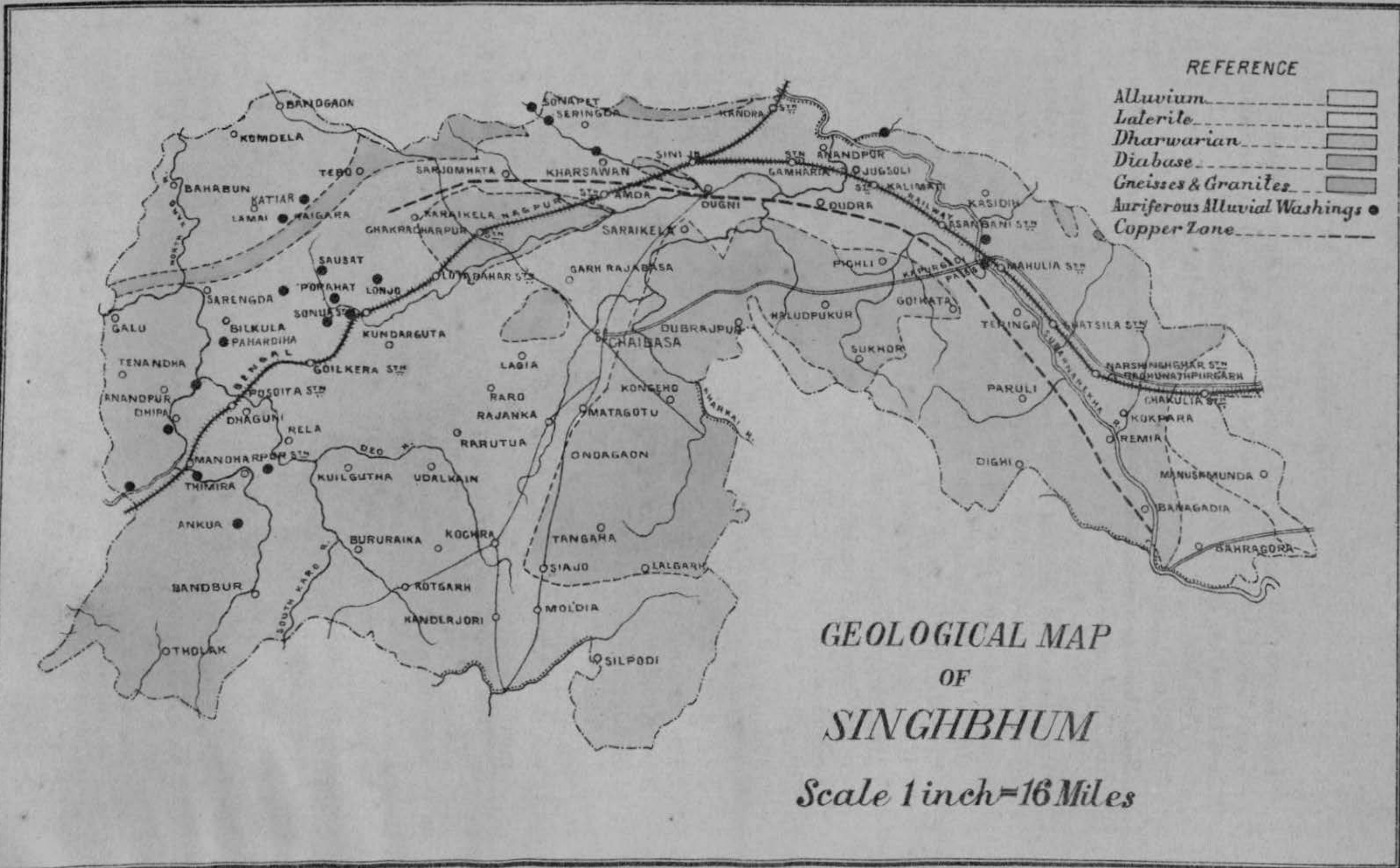
which it is dangerous to cross. The name means the streak of gold, and gold is found in its bed in minute quantities.

Kharkai. The principal tributary of the Subarnarekhā is the Kharkai, which is formed by the junction of two mountain streams rising in the eastern Kolhān range of hills, viz., the Terlo and the Koranjai, of which the latter forms for about 18 miles the boundary between the Kolhān and Mayūrbhanj. The Terlo joins the Koranjai on the boundary, and some 4 miles lower down, at the trijunction point of Saraikelā, Mayūrbhanj and the Kolhān, the river is known as the Kharkai. It continues in a north-westerly direction, forming the boundary of the Kolhān and Saraikelā with several sharp bends, one of which brings it within 5 miles to the north-east of Chaibāsā. A few miles further north, at a point opposite the solitary conical Hindu hill (956 feet), it ceases to be the boundary and enters Saraikelā, running north and then east, till it debouches in the Subarnarekhā on the boundary of Kharsāwan and Dhalbhūm. It is joined by the Sanjai near Lengtasai about 5 miles south of Gamhariā station on the Bengal-Nāgpur Railway. The length of the Kharkai proper is about 50 miles, and it is fed by several streams from the Kolhān, among which may be mentioned the Iligara, the Jamiragara and the Roro.

Roro. The Roro or Raro is about 36 miles in length and is joined by the Jamira just outside Chaibāsā, which is situated on its eastern bank.

Sanjai. The Sanjai rises in the forest-clad hills of the Porāhāt estate, north-west of Sonuā. It flows in an easterly direction, forming for about 30 miles the boundary between the Kolhān on the south, and the Porāhāt estate and the Kharsāwan State on the north. It passes out of the Kolhān near the village of Keatchadlom, and falls into the Kharkai near Lengtasai. The Sanjai receives no streams worth mentioning from the south, but from the north it receives the Binjai, which drains Karaikelā, the Sankua from Kerā, and several tributaries from Kharsāwan.

BAITARANI SYSTEM. The Baitaranī for eight miles of its course is the boundary between the Kolhān Government estate and the Keonjhar State. It drains about 400 square miles of the Government estate through a number of feeder streams, the chief being the Kongera, which also forms part of the boundary between the Kolhān and Keonjhar. The river is identified by the Brāhmans as the Styx of Hindu mythology, but the name is possibly only a corruption of Avitaranī, meaning difficult to cross. About 4 miles to the west of Jaintgarh, an important village on its banks, there is a fall with a deep pool below it called Rām-tīrtha, which



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is a sacred bathing place among Hindus. Legend relates that Rāma himself halted on the banks of the river when marching south to rescue Sītā from the demon king Rāvana.

The Brāhmanī drains about 1,200 square miles in the west of the district mainly through the Koel or Koil, which is called the South Koel to distinguish it from the river of the same name in the Palāmau district. BRAHMANI SYSTEM.

The South Koel rises a few miles west of Rānchī, and leaves the plateau in a fine fall of 120 feet near Belsiangarh. It enters Singhbhūm from the west and after flowing 12 miles in an easterly direction is joined by the North Karo river, a few miles south of Gudli. It then bends to the south for another 12 miles, receiving the waters of the South Karo from the south-east near Anandpur. The combined stream flows south for yet another 12 miles till near Manoharpur, where it is joined by the Koina. After this it turns to the west and passes into the Gāngpur State, where it joins the Sankh, which flows into the Brāhmanī at Pānposh. The Koel thus describes almost a complete semi-circle in a course of about 36 miles through the district. South Koel.

The North Karo also rises near Rānchī and has a course of about 12 miles in the district draining the hills of Porāhāt. Its principal tributary is the Phuljhur. The South Karo rises in Keonjhar and has a course of 37 miles in Singhbhūm through the hills of Sāranda. North and South Karo.

The Deo river rises in the Kolhān on the western side of the Gambariā plateau and flows into the South Karo river after a course of about 35 miles. It receives the Puilgara, a fair-sized mountain stream, from the Santara reserved forest block. Deo.

The Koina river rises in the extreme south-east of Sāranda, flows in a general northerly direction until within 10 miles of Manoharpur, when it flows in a westerly direction falling into the Koel at Manoharpur. It is about 36 miles in length, is fed by numerous streams rising in the Sāranda reserved forests, and contains abundant water in the driest season. Koina.

Geologically Singhbhūm is one of the most interesting districts in Bengal, though not on account of any great variety in the formations represented. So far as the evidence goes, this part of GEOLOGY.*

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* This account has been compiled from *The Geology of Mānbhūm and Singhbhūm* by V. Ball, Mem., Geol. Surv. Ind., Vol. XVIII, and from the description of the geology of the district given by Mr. J. M. Maclaren in *The Auriferous Occurrences of Chotā Nāgpur*, Rec. Geol. Surv. Ind., Vol. XXXI. The map has been reproduced from that published with the latter article. I am obliged to Mr. L. L. Fermor of the Geological Survey of India for assistance in revising the draft.

India was dry land, and was being subjected to the influences of sub-aerial denudation and erosion, during the time that the Vindhyan and Gondwāna rocks were being deposited in the lakes or rivers of other parts of the peninsula. There is nothing, moreover, in the present configuration of the ground to show that at any time it was acted upon by the sea, nor has the slightest trace of marine organisms been found in the recent or sub-recent superficial deposits. There are also no signs of the flows of Deccan trap in late cretaceous times having spread so far to the east. In short, excepting the older metamorphic and crystalline rocks, the only formations occurring here which are also found in other distant parts of India are the superficial deposits including laterite. The formations occurring in Singhbhūm are all included therefore under the following heads:—(1) superficial deposits, (2) the Dharwarian series, (3) gneisses and granites, and (4) trap rocks. The second and third divisions are of Archæan age, and possibly parts of the fourth.

Superficial deposits.

Alluvium covers the ground in the east of the district, and is to a certain extent spread over the gneissic and granitic rocks in its centre, but elsewhere such layers are rare. The calcareous accretions called *kankar* occur abundantly in some places in the alluvium; and in the bank of the river at Chaibāsā there is a deposit which is said to have yielded bones. A tufa deposit from springs occurs on the quartzite range north of Bansidera; it is called locally *asur-hād*, *i.e.*, giants' bones. Laterite is found both at high and low levels, and to the east it gradually covers up the rocks, passing in its turn under the alluvium of Midnapore. Near the eastern boundary there are several small hills of laterite, such as Khari, 12 miles east of Narsinghgarh; and close to Kālikāpur there are a number of small flat-topped hills with small plateaux capped with laterite, which rests indifferently on metamorphic or sub-metamorphic rocks.

Dhārwār rocks.

Throughout Singhbhūm, phyllite and schistose rocks surround isolated tracts occupied by the granites and gneisses, and do not occur as detached outliers. They form a synclinal trough extending northwards into Mānbhūm, where it is cut off by a great fault; and they belong to the great Dhārwār system, corresponding to the Huronian division of the Archæan group of Europe and America. The dips of the rocks of this series vary considerably, some being quite small (20° to 30°) and others vertical. The strike is much more regular. In Dhalbhūm it has a general north-west and south-east direction, but as the rocks are followed to the north, their strike veers more and more to the west, until it is due east and west, in which direction it continues

until the west of Singhbhūm is reached. The most prominent members of the series in this area are slates, phyllites, mica-schists, talc-schists, and quartzites. The first and second appear to have their greatest development in the south of Singhbhūm, while from the greater schistosity of the rocks of the series to the north, it is evident that there the agencies of metamorphism have been either more intense or have acted through a longer period of time. Speaking in general terms, it may be said that the amount of schistosity is inversely proportional to the distance from the granites and gneisses which bound the Dharwarian rocks on the north.

Quartzites abound, and to their hardness, as well as the toughness of the schists, the preservation of the northern hill ranges is mainly due. Not only have individual beds of quartzite themselves resisted the levelling effects of denudation, but they have, in many instances, protected the softer rocks in their immediate vicinity. In the river section at Chaibāsā and at some other places thin beds of ribbon jasper occur, associated with mudstone shales and calcareous schists. Far to the south thick beds of these jaspideous quartzites are reported to exist, and the effect produced by the varied colours in the beds of the rivers is described as being very beautiful. A considerable variety of slaty rocks crop up, and though they appear to be nothing like true roofing slate, some of the laminated slates would probably answer for roofing purposes. Being often of a finer and more even texture, they can be, and sometimes are, used for making into writing slates. Grey and greenish mudstones and shales of a considerable thickness are exposed in the Sanjai river near Binj and occupy a considerable area between the Sanjai and Chaibāsā. They are much crushed and jointed, and quartz veins occur in some abundance, though they are not of great length or size.

These Dhārwārs are especially interesting from their containing lodes of valuable minerals. Gold is found in the quartz veins, but apparently independent of the formation of the latter, probably from the intrusion of trap rocks and possibly through a sulphide solvent. Hence, unlike the Kolar gold-fields of Mysore, gold is found not imbedded in the vein stuff, but in minute specks and grains lying on the faces of quartz crystals. Argentiferous galena has also been traced, sometimes in connection with gold workings. Copper is found in indefinite quartz veins interbedded with mica and chlorite schists and also as impregnations in the same rocks. Besides mineral-bearing veins, beds of magnesian schists occur in several places, *e.g.*, at Tikri north of Ghātsilā and at Dari, where mines and quarries have been

worked; while calcareous schists are known to exist near Chaibāsā and at Songrā and Kondugutu south of Bāndgāon.

Gneisses and granites. The gneissose and granitic rocks in this district belong to two groups. One (probably the older) consists of more or less schistose and gneissose rocks of the ordinary character, which appear in certain places to blend off into the Dhārwār rocks. The other group, which is probably the younger, is highly granitic with very obscure foliation, and is traversed by a perfect network of trap-dykes. Crystalline rocks of the gneissose division may be seen, among other places, in the country stretching from Amdā through Chrakradharpur to the hilly country north of Porāhāt. The rocks of the second group have many points in common with the gneiss of Bundelkhand. The characteristic rock of this group is a course granite with no visible foliation. It forms huge bosses and tors, the intervals between which are, for the most part, obscured by alluvium. The granophyric rocks of Akarsani hill near Kharsāwan may be of the same age as these granites, but evidence for this has not yet been found. Magnesian schists occur with the gneissose granites 2 to 3 miles east of Chaibāsā and in other places. The principal area of granitic rocks is in Central Singhbhūm, and it extends over nearly 450 square miles. Through its centre runs a wedge-shaped range of Dhārwār hills, the rocks composing which appear to die out towards the north a little beyond the Midnapore-Chaibāsā road, while crossing it in different directions are numerous trap-dykes.

Igneous rocks. In the Dharwarian area the northernmost range of hills is composed of diabasic trap known as the Dalmā trap; and west of Chaibāsā there is a group of hills formed of a very dense trap, which is usually known as the Ongabirā trap, the principal peak of these hills being Ongabirā (Angarbirā). There is also a complicated network of trap-dykes in the granite area of Central Singhbhūm. The Dalmā trap is invariably dark-coloured and thickly studded with crystals of an amphibolitic mineral, often forming a massive hornblende. In some places, however, it is a compact homogeneous greenstone or aphanite, and it is frequently so rich in magnetic iron that a compass becomes useless. The dykes intersect one another, and, as usual, tend to weather into more or less spherical masses; but on the crests of the ridges and the tops of the peaks the rock is much jointed and split, the cracks and clefts penetrating in some cases to a great depth. The importance of this igneous rock lies in the probability of its intimate connection with the deposition of gold.

Minerals. The district is fairly rich in minerals, many of which have from time to time been exploited. An account of the measures taken to develop its mineral resources will be given in Chapter VIII, and it is proposed to mention them only briefly here.

Gold. Gold is found in the district, the richest deposits appearing to be in the north; elsewhere, the auriferous occurrences are few in number and poor in content. With few exceptions, the visible gold occurs in alluvial sands, gravels and conglomerates. The only auriferous veins on which work has been done in modern times are those at Sonāpet, Sausal and Pahardihā.* Gold-washing is conducted on a small scale by Jhorās and Ghāsis, and there are numerous accumulations of rude stone-crushers and mortars, which were apparently used by the ancient workers for grinding the auriferous vein-stuff. In this particular area, however, no deep workings have been discovered; and it seems probable that the ancients made many attempts to extract the gold which is widely disseminated in this area, but, like the prospectors who have worked during recent years, found no spot sufficiently remunerative for extensive operations.†

Copper. Singhbhūm includes within its limits the most widely extended copper deposits at present known to exist in India. Traces of copper ores, often marked by old excavations, are found over a distance of about 90 miles, from Duarparam on the Bāmini river in the Kerā estate to Kamerārā on the border of Midnapore. This deposit appears to exist on a well-defined horizon of the Dhārwār rocks and close to their base. As a rule, the copper ores occur disseminated through the schists, but in some places are distributed in lodes. Several of the lodes are rich, and one of them at Mātigarā has been proved by extensive prospecting operations to depths of 233 feet, and by diamond drilling to 736 feet.

Iron and manganese. Although iron ores are perhaps not so abundant nor so widely distributed in Singhbhūm as elsewhere, there are still several localities where supplies of good ore could be obtained. A large proportion of the ore which is used in the district is derived from ferruginous schists, from which, however, no considerable supply could be obtained. One source of supply, though not a very promising one, is to be found in a number of lateritoid outcrops of iron ore (limonite) often associated with manganese ore capping the Dhārwār rocks in the neighbourhood of, and to the west of, Chaibāsā. Close to the Chitung hill to the west of Chaibāsā there is an outcrop of a rich-looking brown hæmatite;

* J. M. Maclaren, *Auriferous Occurrences of Chotā Nāgpur*, Rec. Geol. Surv. Ind., XXXI, 59-91 (1904).

† *Imperial Gazetteer of India* (1907), III, 142.

and near Lajiā the surface is strewn with ore from broken outcrops, some of which is rich in manganese. South of Saitba, towards Jogahatu and Changijari, iron ores are abundant on at least three distinct runs. They are also found beyond Baijoro, in the direction of Tendu, and here, too, some of them contain manganese. Iron ores of good quality, and apparently in considerable quantities, are said to be found in the Budu and Notu hills in Sāranda, and iron mines are worked by the Bengal Iron and Steel Co. Ld., at Turamdih, Talsa, Kudaha and Hakagara.

Miscellaneous.

Lime can be manufactured from the *ghuting* or *kankar* found in rocks and river-beds, from tufa, and possibly from some of the calcareous schists. The Sutnā Stone and Lime Company extract limestone from Lotapahār, and there are also quarries near Chaibāsā held by Messrs. Hoare Miller and Co. Pot-stones are worked at eleven places in Dhalbhūm. The granulites of the second range of the north-western spur would probably yield good building-stones, and, as stated above, some of the flaggy slaty rocks of the Dhārwār series have supplied slates suitable for school-purposes, and might supply good roofing tiles. Mica is also found in Dhalbhūm

BOTANY.

Singhhhūm is in the zone of deciduous-leaved forest, and lies in the "Central Indian *Sāl* tract." With a high temperature in the shade and mountains rising to 3,000 feet, with scorched southern slopes and deep damp valleys, its flora contains representatives of dry hot countries with plants characteristic of the moist tracts of Assam. On rocks often too hot to be touched with the hand are found *Euphorbia*, *Nivulia*, *Sarcostemma*, *Sterculia urens*, *Boswellia serrata*, and *Cochlospermum*. The ordinary mixed forest of dry slopes is composed of *Anogeissus latifolia*, *Ougeinia*, *Odina*, *Cleistanthus collinus*, *Zizyphus xylopyra*, *Buchanania latifolia*, and species of *Terminalia* and *Bauhinia*. The *sāl* varies from a scrubby tree of 30 feet to one of 120 feet high, and is often associated with *Adina*, *Bassia latifolia*, *Diospyros*, *Symplocos racemosa*, *Pterocarpus Marsupium*, *Eugenia Jambolana*, and especially *Wendlandia tinctoria*. Its common associates elsewhere, *Careya arborea* and *Dillenia pentagyna*, are here confined to the valleys; but *Dillenia aurea*, a tree of the Eastern Peninsula and tropical Himālayas, is curiously common in places.

The flora of the valleys includes *Garcinia Cowa*, *Amoora Rohituka*, *Hardwickia binata*, *Saraca indica*, *Ficus Roxburghii*, *Gnetum scandens*, *Musa sapientum* and *ornata*, and others less interesting. The best-represented woody orders are the *Leguminosae*, *Rubiaceae* (including six species of *Gardenia* and *Randia*), *Euphorbiaceae*, and the *Urticaceae* (mostly figs). Of other orders,

the grasses number between one and two hundred species, including the *sabai* grass (*Ischaemum angustifolium*) and spear-grass (*Andropogon contortus*), which are most abundant; the *Cyperaceae* about fifty, *Compositae* fifty, and the *Acanthaceae* about eleven under-shrubs and twenty-five herbs. The principal bamboo is *Dendrocalamus strictus*, and the other most useful indigenous plants are *Bassia latifolia* and species of *Dioscorea* for food, *Bauhinia Vahlii* for various purposes, *Terminalia tomentosa* for the rearing of silk worms, *Terminalia Chebula* for myrobalans, *Schleichera trijuga* for lac and oil, and *sabai* grass.*

The Carnivora of the district comprise tiger, leopard, bear, hyæna, wild dog and jackals. The Ungulata are represented by bison, *sāmbar*, spotted deer, barking deer, *nīlgai*, the tiny mouse-deer, and wild pig. Wild elephants also are found in the reserved forests. FAUNA.

Tigers are very common throughout the western part of Singhbhūm, this area being largely under forest, and in the Porāhāt estate; and they are by no means rare throughout the whole of the Kolhān Government estate. In the Sāranda *Pīr*, which consists mainly of reserved forest, they are to be found at all times and seasons, more especially in the Ankua, Samta and Tirilposi forests, which lie generally south and west of Manoharpur. They kill a number of human beings every year, the average recorded number being about 50 per annum. Most of their victims lose their lives while collecting *sabai* grass or clearing fire-lines in the forests. It is, however, very improbable that man-eaters, *i.e.*, tigers which subsist entirely, or almost entirely, upon human flesh alone, exist in the district. Thus, one of them locally known as the "tunnel tiger" accounted for six people during the months of September and October 1905, but so far as is known, killed no more till March 1906, though he had not left the neighbourhood. Again, a tigress with two cubs killed eight men in the Ankua forest during November and December 1905, but none in the succeeding four months. The villagers show an extraordinary apathy with regard to these brutes, and, except that no man cares to go alone along a road which is known to be haunted by tigers, they take no precautions against them. If only they can get a large enough party, men will travel over any road at night, though it is patent to any one that numbers alone afford practically no safeguard; for tigers will often follow a gang of coolies for a considerable distance along a road, and will

* This sketch has been drawn up by Mr. H. H. Haines, F.L.S., formerly Deputy Conservator of Forests, Singhbhūm.

not hesitate to pick one from the midst of a crowd in preference to taking a straggler. They have also been frequently known to come up to camps containing 200 or 300 coolies making roads in Samta, twice or thrice in a night, being only kept off by the loud yells of the occupants. It would almost appear that the Singhbhūm tiger likes a change of diet, and kills men merely that he may obtain it.

Professional tiger-killers are rare. Such as there are adopt the simple but very effective device described below. A large bamboo bow is drawn and is kept taut by means of a stick placed in the position in which an arrow is ordinarily put. The bow is then placed horizontally upon three sticks pegged into the ground, at a height of 18 inches above it, and is carefully hidden, by the side of the tiger's path. To the stick is affixed a very thin string, which is lightly drawn taut across the tiger's run and tied to a peg about one foot high. Two arrows, whose poisoned heads are loosely fixed into bamboo shafts, are then carefully laid upon the bow. A tiger coming along the path in either direction must come in contact with the string, thereby releasing the stick which keeps the bow taut, and discharging the two arrows, which, from the angle at which they are placed, must pierce the body of an ordinary-sized tiger. To warn the casual passer-by of his danger, a string is stretched across the path on either side of the bow, about four feet above the ground. The only recorded instance of its failure to act was in the case of a convivial Ho, who returning from a village festival in a somewhat unstable condition, stumbled and tell, missing the safety string, but not the string attached to the bow. *Hiatus valde deflendus* !

Owing to the enormous area of unbroken forest, it is well-nigh impossible to beat out these tigers. Moreover, the Kol is one of the worst beaters imaginable. During the beat he is far more anxious to surround a *sāmbar* doe and her kid than to keep a straight line; and should a tiger be sighted during a beat, there is a *sauve qui peut* to let it go by. But few are shot in the district, and those usually by native *shikāris*, though the proximity of the district to Calcutta and to the railway have attracted European sportsmen.

Leopards are fairly common in the vicinity of villages, but do little harm. Bears are also numerous in the small rocky hills of the district, but, unless disturbed, appear but rarely to attack man.

Bison are numerous in the forests of Sāranda, and a few are found in Porāhāt. *Sāmbar* are still fairly plentiful in the reserved forests, and there are some remarkably good heads among them.

Spotted deer are also very common, and do much damage to crops in fields lying adjacent to cover. There is no doubt that they are largely destroyed by the Kol, who has few sporting instincts and kills in order to fill his belly. Wild pigs are numerous and also do very great damage to crops. They go about in large herds, and a tiger will rarely attack them openly, unless he can pick up a straggler. They are not infrequently killed by wild dogs, to whose depredations, also, the scarcity of *sāmbar* and deer generally may in many cases be ascribed. *Nīlgai* are found along the Keonjhar boundary, but are rare. Barking deer are common in all the damper forests. For wholesale destruction of crops the palm must be yielded to the elephant. Several villages have been evacuated by their inhabitants, simply from their inability to defend their crops from his ravages. Moreover he is a *bonga* or spirit of a most pronounced type; so much so, that no Kol will partake of his flesh, a distinction not accorded to tigers, snakes, bats, rats, and the like, whose flesh is eagerly sought after and devoured, frequently when in a condition not lightly to be written of. A few elephants are caught in the neighbouring State of Keonjhar.

Game-birds. With the exception of pea-fowl in and about the main blocks of forest, game-birds are rare. The ordinary jungle-fowl is found along the banks of streams in the forest, and small quail may occasionally be put up in scrub-jungle. Snipe occur locally, but partridges seem to be entirely absent, and except on a very few *jhils* towards Amdā, the same remark applies to duck of all sorts.

Reptiles and fish. Poisonous snakes are numerous, the commonest being the *karait*, the banded *karait*, the cobra and Russell's viper. There are also various species of harmless snakes, which are very common. Pythons are found occasionally, but are very rare. A fine specimen of a king cobra caught in the district was exhibited in Chaibāsā a few years ago. Small mahseer occur in several of the rivers and are caught by means of weirs. The ordinary tank fish are also found.*

CLIMATE. Owing to the inland position of Singhbhūm and the barrier of hills, which intercepts the sea-breeze on the south-east, the climate is peculiarly dry, except in Dhalbhūm, where it is somewhat humid. In the west of the district, even during the hot weather the heat, being dry, has not the same exhausting effect as the heat nearer the coast. The weather is, however, extremely trying at this time of the year, for hot westerly winds prevail and

* I am indebted for the above account to Mr. J. W. A. Grieve, formerly Deputy Conservator of Forests, Singhbhūm Division.

the temperature is high, the thermometer frequently marking over 112° in the shade, while it has been known (in 1896) to reach 117°. The monsoon is generally accompanied by violent storms of wind from the north-west with thunder and lightning, but as a rule in the rainy season (from June to October) the temperature is not excessive and the rain is not heavy as in the plains of Bengal, nor is there that same feeling of sultry oppression. The cold weather is delightful, the nights being invariably cool and the air invigorating and exhilarating.

In the western hills the weather remains pleasantly cool till March, and from the end of November to February the early mornings and nights are bitterly cold, making huge camp fires most enjoyable. In these months the thermometer reaches a minimum of 43°, and in the valleys hoar-frost may be seen. "The cold season," wrote Colonel Tickell, "is truly luxurious—a nipping and an eager air—without fogs or mists. March, April and May are generally the only unpleasantly hot months of the year; during this period not a drop of water falls occasionally for upwards of six weeks; the aspect of the country loses every trace of verdure, and the dried stony soil reflects with unbearable force the rays of the sun. Vegetation is vigorously restored on the commencement of the rains, and as these are not accompanied by the gloomy sky and unceasing torrents which fall in the plains of India, the landscape is pleasingly chequered by passing showers, and the tender foliage of the forests glistens alternately with golden breaks of sunshine or mellowed shades of green."*

Temperature.

During the hot weather months of April, May and June, westerly winds from Central India cause high temperature combined with very low humidity. In these months mean temperature increases from 81° in March to 90° in April and 93° in May; mean maximum temperature from 95° in March to 105° in May; and mean minimum temperature from 67° to 80°. At this season of the year humidity is not so low as elsewhere in Chotā Nāgpur, but it falls to 60 per cent. of saturation in March and 56 per cent. in April. The usual marked change takes place with the commencement of south-west monsoon conditions in the second half of June, and there is a quick change of temperature chiefly, however, in day temperatures. Mean maximum temperature falls from 105° in May to 96° in June and 90° in July, whereas the fall of minimum temperature does not exceed 1° a month until October. During the cold weather months the mean temperature is 67° and mean minimum temperature 53°.

* The *Hodesum (improperly called Kolehan)* J.A.S.B., 1840.

Rainfall, which scarcely exceeds an inch between November Rainfall. and April, increases to 3·3 inches in May owing to the influence of occasional cyclonic storms in that month. In June the rainfall is 10·6 inches, and the heaviest fall (15·1 inches) occurs in July. August and September are also rainy months, with 14·5 and 8·2 inches respectively, while in October the weather is generally fine, with brief periods of cloud and rain, when cyclonic disturbances affect the west of the Province. Speaking generally, the rainfall is heaviest in the west and south-west, but owing to the mountainous character of the country it varies very much in different localities, and one part of the district may often have good rain, when another is suffering from drought. The following table shows the rainfall recorded at each of the registering stations during the cold, hot and rainy seasons, the figures shown being the average recorded in each case.

Station.	Years recorded.	November to February.	March to May.	June to October.	Annual average.
Chaibāsā	30—31	2·13	5 85	45·82	53 80
Baharāgorā	15—16	1·53	7·33	45·81	54·67
Chakradharpur	13—16	2·17	4·53	45·84	52·54
Goilkerā	7— 8	1·37	4·73	53·37	59·47
Ghātsilā	15—16	2·21	6·25	50·20	58·66
Kālikāpur	7— 8	0·92	6·68	56·84	64·44
Manoharpur	5— 7	0·91	3·44	60·32	64·67
District Average	......	1·61	5·54	51·17	58·33

CHAPTER II.

HISTORY.

THE STONE AGE.

SINGHBHUM is one of the few districts in Bengal in which, so far as is known, remains dating back to the stone age have been found. The first discovery of such remains was made by Captain Beeching in 1868, when he marched from Rānchī with a company of the 10th Madras Native Infantry to quell some disturbances in the Keonjhar State. The remains consisted of some chert flakes and knives, which were found along the banks of the river at Chaibāsā and Chakradharpur. There is strong evidence of their human origin, and those found at Chakradharpur were within three miles of the nearest source of the material (highly vitrified quartzite) of which they were composed. These flakes may be referred to the palæolithic or old stone age.* A few years later, in 1874, some more stone implements were found, consisting of a large adze of excessively dense and hard quartzite, a wedged-shaped stone of the same material, and a smaller adze of a black igneous rock, all of a peculiar Burmese type. The close resemblance of form which they bore to the implements of Burma might suggest a foreign origin; but their mineral composition is not inconsistent with the view that they were manufactured locally. It has, however, been pointed out by Sir Arthur Phayre that the valley of the Irrawaddy, where the Burmese stone implements have been found, is inhabited by a race called Mon, whose language presents affinities with the Mundāri language of Singhbhūm. It has, therefore, been suggested that there is a probability of an early intercourse and a possibility of an identity of origin between these now widely-separated peoples.† This theory will be referred to in the next chapter in the section dealing with languages.

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* Proceedings, A.S.B., 1868, p. 177; 1870, p. 268.

† V. Ball, *Stone implements from Chotā Nāgpur*; Proceedings A.S.B., 1875, pp. 118-20; *Jungle Life in India*, 1880, pp. 473-75 and Appendix B. In the Appendix quoted there is a plate showing the two adzes of the shouldered Burmese type and also two cores of hornstone found in Singhbhūm.

It is a somewhat sudden transition from the stone age to the coinage of the Roman Emperors, but the first indication of civilization in this part of the country is afforded by a great find of gold coins, among which were several coins of the Roman Emperors, Constantine, Gordian, etc. These coins, which were in beautiful preservation, were found near Bāmanghāti in Mayūrbhanj, a short distance beyond the southern boundary of Singhbhūm. It is believed that they came inland from Tamluk, the ancient sea-port of Támralipti, and that there was a trade route to that port passing through Bāmanghāti and Porāhāt. A pot full of copper coins has also been unearthed at Gulka, a few miles south of Chaibāsā, one being apparently Indo-Scythian.* At Benusāgar, again, on the extreme southern border are numerous old remains, including the ruins of at least ten temples and some pieces of sculpture, which have been described as being far superior to the productions of the ninth and tenth centuries A. D.: one, indeed, is said to be 'worthy of a place in any museum.' The sculpture both in design and execution is similar to that at Kichang, 6 or 7 miles away in Keonjhar, which tradition ascribes to a Rājā named Sausankh; and it has been surmised that it dates back to the seventh century A.D., when Sasānka, a bitter enemy of Buddhism, ruled in Bengal.† According to the Chinese pilgrim, Hiuen Tsiang, who visited India in the next century, Sasānka was king of Karna Suvarna and General Cunnigham went so far as to conjecture that "the chief city of Karna Suvarna must be looked for along the course of the Suvarna-reksha (Subarnarekhā) river somewhere about the districts of Singhbhūm and Barābhūm."‡ This theory, however, is not entertained by other authorities.

EARLY CIVILIZATION.

Another indication of past civilization is afforded by two copper-plate inscriptions from Bāmanghāti, the character of which is Devanāgari of the 12th century A.D. They record the grant of several villages by ruling princes of the Bhanja dynasty, which is identified with that of Mayūrbhanj; and the founder of the line, Vīrabhadra, is referred to as ruling over "the great forest of devotion (*tapovana*) with its ten millions of hermitages."§ Further traces of civilization may be found in the remains of buildings and copper mines in nearly every place where the copper deposit is not concealed beneath the alluvium. Regarding these remains, Dr. Stoehr, an eminent mineralogist, wrote 50

THE JAINS.

* Reports, Arch. Surv. Ind., Vol. XIII, pp. 72-73.

† Reports, Arch. Surv. Ind., Vol. XIII, 69-71, 74-77.

‡ Ancient Geography of India (1871), pp. 505-509.

§ J.A.S.B., 1871, pp. 161-69.

years ago:—" In spite of the rudeness of the mode of extraction, th work must be admitted to have been sagaciously conducted. The ancients never went deep, sometimes hindered by the water, which everywhere is reached below the level of the valleys, sometimes by the fear of working underground. The use of powder in blasting must have been unknown to the people of that time, for I everywhere found in the old works, where open, single pillars undisturbed, very rich in ore, but in such hard rock as only to be won by blasting. The ancients seem to have smelted the ore in little furnaces on the spot, for one finds remains of walls, heaps of slag, and even copper bloom in many places. It is impossible to determine the age of the old workings; the heaps and fallen-in pits are mostly overgrown by thick jungle and covered by old trees; only here and there one finds large openings in the rock, at present the refuge of crowds of bats, whose dung covers the floor more than a foot deep; the cavity itself being converted into a beautiful green hall by a thick crust of malachite.

"If one asks the inhabitants when such work was in progress, they do not know; and they speak of 100 years with the vague ideas of Asiatics about time, representing thereby an arbitrarily long period. It seems to me, however, certain that the present half-wild inhabitants are not in a condition to carry out such works, and these may be the relics of an ancient civilization, like the rock temples of the neighbouring Orissa, like the fruit trees (mango and tamarind) that one often finds as very old trees in the middle of the thickest forest; as again the remains of the great town Dalmi, which once stood in the thick woods of the Subarnarekhā. Only one story has reached me of the ancient mines. Where from the lofty Siddheswar the ridges of Bindrāban, Ruāmgarh and Mahādeo descend into the valleys as spurs, one finds on Bindrāban extensive old diggings and pits, and on Ruāmgarh slag-heaps and remains of brick walls. There, at Ruāmgarh, a Rājā of the name of Ruām must have lived and have made the diggings and houses. In the story this Rājā is reported to have had two tongues, so I must consider him as a person who spoke two languages, in fact a foreigner."* Colonel Dalton, however, has explained that the name (*dojib*) merely means a Kol. "The legend shows that the potentate, to which it alludes, must have been a Nāg, or one of the serpent race; there can, I think, be little doubt that by the serpent race the Kols are really meant, and as the great bulk of the population

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* *Copper deposits of Singhbhūm*, Records, Geol. Surv. Ind., III, 93.

of Dhalbhūm are Bhumij, *ergo* Kols, it is not unusual to find the legend of two-tongued Rājās among them."*

Further inquiry regarding these ancient mines was made by Professor Ball in 1868. He found ancient excavations in every conceivable situation, at the tops of hills, in valleys, in the thickest jungles, and even in the middle of cultivation where the rocks are obscured by superficial deposits. These excavations show that the ancient miners had carefully searched the country and had considerable mining skill, while the slags furnish conclusive evidence of their proficiency as practical metallurgists. The mines, he found, were attributed to a people called Seraks, who once held the country. The same tradition of the former rule of these people was discovered by Major Tickell, who in 1840 wrote:—"Singhbhūm passed into the hands of the Surawaks, a race now almost extinct but then numerous and opulent, whose original country is said to have been Sikrbhum and Pachete. The oppressions of the Surawaks ended in their total expulsion from the Kolehan."† This tradition is also referred to as follows by Colonel Dalton in the *Ethnology of Bengal*:—"It is admitted on all sides that one part of Singhbhūm was held by the people who have left monuments of their ingenuity and piety in the adjoining district of Mānbhūm, and who were certainly the earliest Aryan settlers in this part of India—the Sarāwaks or Jains." In the Kolhān also there are still a large number of tanks, called Sarak tanks by the Hos.

The name Sarāwak, Serak, or Sarak is clearly a corruption of *Srāvaka*, the Sanskrit word for a 'hearer,' which was used by the Jains for lay brethren, *i.e.*, Jains engaged in secular pursuits, as distinguished from *Yati*, *i.e.*, priests or ascetics. It appears probable that the latter remained in Mānbhūm, where several Jain temples have been found, while the *Srāvakas* or lay-Jains penetrated the jungles, where they were rewarded with the discovery of copper, upon the working of which they must have spent all their time and energy.‡ As the Jain temples in Mānbhūm date back to about the 14th or 15th century A.D., it may be inferred that it was during that period that the Jains penetrated to Singhbhūm.

ABORIGINAL RACES.

There is, so far as the writer can trace, no other record of the early history of the district. Its present inhabitants are aboriginals, among whom the Hos predominate. The Hos are believed to have migrated from the Chotā Nāgpur plateau and overcome

* Proceedings, A.S.B., 1869, p. 172.

† *The Hodesum (improperly called Kolehan)*. J.A.S.B., 1840, p. 696.

‡ Proceedings, A.S.B., 1869, pp. 170-5.

the Bhuiyās, who then held part of Singhbhūm. They found a hilly fastness in the south of the district, where they successfully maintained their independence, their military prowess earning for them the sobriquet of Larkā Kols, *i.e.*, the fighting Kols. The north of the district came under the rule of the Singh family of Porāhāt, who claim to be Rāthor Rājputs and whose head was formerly known as the Rājā of Singhbhūm. It is said that their ancestors were three brothers in the bodyguard of Akbar's general, Mān Singh, who took the part of the Bhuiyās against the Hos and ended by conquering the country for themselves. At one time the Singh Rājās also ruled over the country now included in the States of Saraikelā and Kharsāwan, and claimed suzerainty over the Kolhān, a claim, however, which the Hos denied. According to Colonel Dalton, old Hos told him that they honoured and respected the Singh chiefs, but regarded them, till they quarrelled, rather as friends and allies than as rulers. Even if they ever were subjects, they had achieved their liberty in various hard-fought fields.*

Three formidable but abortive attempts to subjugate them have been recorded—one made by Dripnāth Sāhi, the Rājā of Chotā Nāgpur, at the head of more than 20,000 men, assisted by the troops of the Rājā of Singhbhūm; the second by Rājā Jagannāth Sāhi of Chotā Nāgpur, with almost an equal force, in 1770; and a third in 1800, an invasion from the Mayūrbhanj side, headed by a chief called the Mahāpātra of Bāmanghāti. On the first of these occasions the Hos drove their assailants out of Singhbhūm with immense slaughter. The second invasion was no more successful. The Rājā's troops succumbed to the first onslaught of the Hos; many hundreds were slaughtered on the battle-field, and many more were killed or died from thirst in the retreat, for the action was fought at noon in the intense heat of May. The Hos pursued the remainder for ten miles, till the fugitives had surmounted the steep ascent into their own country. The Hos retaliated on the border villages in Chotā Nāgpur, and also laid waste the adjoining portions of Gāngpur, Bonai, Keonjhar and Mayūrbhanj, some of the raids being instigated by the Porāhāt Rājās. It was usual, indeed, for those chiefs, when they wished to annoy a neighbour, to incite the Hos to make a raid on him. "These," says Colonel Dalton, "were, I think, the only invitations of the Singhbhūm chiefs that they ever attended to. Whenever there was a row, they eagerly entered into it, and all malcontents invariably sought their assistance."*

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* *Ethnology of Bengal.*

The Hos also appear to have been left alone by the Muhammadans, by whom the whole of their country was included in the vast unexplored tract, called Jharkhand, or the forest land, which stretched from Rohtāsgarh to the frontiers of Orissa.

BRITISH CONQUEST OF DHALBHUM.

British relations with Singhbhūm date from 1767, when a small British force marched against the Rājā of Dhalbhūm, or, as he is called in the early records of Midnapore, the Rājā of Ghātsilā. The district of Midnapore had been ceded to the British in 1760, and great difficulty was, at first, found in reducing the chiefs of the hilly country to the west and in stopping their predatory raids. In 1766 the Resident at Midnapore sent an ensign, named John Fergusson, against them with a few companies of sepoys. He soon succeeded in obtaining the submission of the zamīndārs to the west of Midnapore, of Chātnā, Supur and Ambikānagar in Bānkurā and of Barābhūm in Mānbhūm. The zamīndār of Dhalbhūm, however, held out, and barricading the passes, prepared for resistance. In the middle of March 1767 Fergusson began his march from Jāmbuni to Ghātsilā and found his advance opposed by a force of 2,000 men, who had erected a barricade of "palisadoes" near Bend. The position was carried without loss, and the enemy driven out of the jungle. Next day, they again tried to attack, but were kept off by 'seven rounds of grape and two or three platoons from the sepoys.' After this, the Rājā's levies did not venture to come to close quarters or to make a stand, but hung on the flanks of the small British force. Fergusson, therefore, had to keep up a running fight till he reached his camp at Chakuliā. The same tactics were repeated throughout the march, and Fergusson had to fight his way for 32 miles through thick jungle.

On the 22nd March 1767 he reached Ghātsilā to find the enemy had abandoned and fired the fort (apparently Narsinghgarh). Fortunately, however, the troops were able to save some grain from the flames, or the expedition would have had to be abandoned, for the enemy had burnt their villages as Fergusson advanced, and he had been able to get no supplies. Fergusson next sent out a detachment which succeeded in capturing the Rājā, who was sent down a prisoner to Midnapore; and his nephew, Jagannāth Dhal, was installed in his stead on promising to pay a yearly revenue of Rs. 5,500. After this, Fergusson marched away to Balarāmpur. In August 1767 he had to return. The new zamīndār was ordered to capture a petty chief of Dhalbhūm, who was at the head of a league of robbers; and as he failed to do so, or to obey a summons calling him to Balarāmpur, Fergusson marched against him with two companies and

seized his fort. Jagannāth Dhal fled to the jungles, but soon surrendered himself and was forgiven.

In 1768 there was fresh trouble. The Rājā fell into arrears, constantly evaded compliance with the Resident's commands, and was apparently concerting measures to regain his independence. Lieutenant Rooke, with two companies of sepoys, was sent to re-establish the authority of the British, but failed to secure the Rājā, though he captured his brother Nimu Dhal. In July Rooke was relieved by Captain Morgan, who found the country up in arms, the Rājā supported by all the zamīndārs and the fort of Narsinghgarh untenable. Morgan was directed to appoint Nimu Dhal in the place of Jagannāth Dhal, and this was done, though the new Rājā had not even clothes to cover him. "Now that we have a new Rajah," wrote Morgan, "John Company must supply him with money and victuals, for he has the least of either. . . He is wretchedly poor. I think you should send him a present of some pieces of cloth and some silches, for he cuts a most woeful figure for a Rajah."

Morgan, it is clear, disliked his task intensely. The rebels did not gather in any force, but lurked in small bands in the jungle, never coming to close quarters. "It is all a joke to talk of licking these jungle fellows. They have not the least idea of fighting; they are like a parcel of wasps: they endeavour to sting you with their arrows and then fly off. It is impossible almost to kill any of them, as they always keep at a great distance and fling their arrows at you, which, you may suppose, seldom or ever do any execution. To tell you my real sentiments of the affairs of this country at present, I think it will be a more difficult job to settle it than it was at first to conquer it. The disaffected have now a young man to head them who never stays long in any particular place; consequently, it will be more difficult to lay hold of him than it was to catch the old Rajah, who was fool enough to stay in this fort till Fergusson came here. I wish to God this business was over, for I am really tired of doing nothing, and my poor sepoys fall sick continually. I have now above sixty men ill of fever." He added—"I will lose no time in pursuing Jugarnath Dhal. The consequence of it will be that all the people of the country will run to the devil, and the country cannot possibly be settled for many months; but what can I do with the rascals when they neither come in nor answer my purwannahs."

To add to Morgan's difficulties, the people refused to supply him with provisions. At one time, he writes that he will have to leave the fort to get food; at another—"For God's sake send

me a supply of fowls by the return of the daks, for I have nothing to eat." The rains, moreover, had broken, and, as the rivers were all swollen and he had no boats, he was shut up in the fort at Narsinghgarh, and his men were reduced to a seer of rice daily. At last in August 1768 he managed to cross the Subarnarekhā in a boat which "leaked confoundedly," and set out to Haldipokhar (Haludpukhur) in pursuit of Jagannāth Dhal. There we find him complaining of being encamped in a bog, with his men falling sick "in the shockingest weather he ever saw in his life," and appealing for a strong supply of madeira, brandy and butter. He succeeded, however, in getting the *sardārs* to come in; and in September the Resident reported that Ghātsilā was "entirely settled, and the business going on in a proper channel."

Next year (1769) the Chuārs or Bhumij resumed their predatory raids, a body of 5,000 invading Dhalbhūm and forcing the new Rājā to retire to the fort of Narsinghgarh with a small body of the Company's sepoys. They were soon, however, expelled by an expedition sent from Midnapore under Captain Forbes, who then retired leaving a small party of sepoys at Kuchang. As soon as he was gone, the sepoys were treacherously cut off. Lieutenant Goodyar was then sent with two companies of sepoys to Kuchang to take possession of the country, to collect rents on the Company's account, and, if possible, to arrest and send to Midnapore the zamīndār, his brother, and any others concerned in the death of the sepoys. The idea of annexing Kuchang was, however, given up, as being an encroachment on the rights of the independent Rājā of Mayūrbhanj, who appointed the zamīndārs both of Kuchang and Bāmanghāti. He was induced to depose the former and to give Kuchang to the zamīndār of Bāmanghāti, while the Company decided to have nothing further to do with Kuchang. The zamīndār was, however, required to obey whatever orders he received from the Resident at Midnapore, and he was to be answerable for all disturbances or raids on the Company's territory. If he did not abide by this agreement, he was to be turned out, not only from Kuchang, but also from Bāmanghāti.

In 1773 fresh disturbances broke out, Jagannāth Dhal gathering his partisans and attacking his successor with a large force. Such disturbances were no new feature, as the Resident at Midnapore reported to Warren Hastings:—"As soon as the harvest is gathered in, they carry their grain to the tops of the hills, or lodge it in other fastnesses that are impregnable; so that whenever they are pursued by a superior force they retire to

these places, where they are quite secure, and bid defiance to any attack that can be made against them. The zamīndārs are mere freebooters, who plunder their neighbours and one another, and their tenants are a banditti whom they chiefly employ in their outrages. These depredations keep the zamīndārs and their tenants constantly on arms. For after the harvest is gathered in, there is scarcely one of them who does not call his ryots to his standard, either to defend his own property or attack his neighbours. The effects of this, I may say, feudal anarchy, are that the revenue is very precarious, the zamīndārs are refractory, and the inhabitants rude and ungovernable." This year, the disturbances were on a larger scale than usual, and Captain Forbes had to be sent with a force of sepoys to reinforce the Rājā and restore order; and when he had done so, two companies were left at Narsinghgarh and Haludpukhur to preserve the peace.

Next year the Chuārs again broke out under Jagannāth Dhal. All the villages were burnt or totally deserted from Baharāgorā as far as Narsinghgarh, and even beyond it, to within a mile or two of Haludpukhur. The Lieutenant in command writing in April 1774 asked for reinforcements and permission to make reprisals on this insolent Rājā, adding:—"As these people are under the most terrible apprehensions from the effects of a gun, if one was sent, it would be of infinite service." The gun, however, was apparently not sent, for next month he reported that he was informed that "the hill fellows in the whole environs have agreed to join Jagannāth Dhal or act in concert with him to drive our sepoys out of every part of the country. Though I lay very little stress on this last advice, my ammunition is so much exposed, that two or there enterprising fellows in a dark night might destroy it, maugre the utmost diligence of the sentries—in which case, this detachment must be cut off, for these people, being as brave as our sepoys, their numbers must prevail when they cannot be kept at a distance, their arrows being as superior to bayonets as muskets are to arrows. Unless Jagannāth Dhal is subdued, the Hon'ble Company can never receive an anna from this side the Subarnarekhā river, but when sepoys are stationed here; as he tells me under his hand, in answer to a message I sent him, that he ought to be Rajah, and that till he is, he will never cease destroying this country with fire and sword."* Eventually in 1777 Jagannāth Dhal was reinstated in the estate on agreeing to pay a revenue of Rs. 2,000

* This account of the early history of Dhalbhūm has been compiled from Mr. J. C. Price's *Notes on the History of Midnapore.*

for the first year, Rs. 3,000 for the second year and Rs. 4,000 for the third year; and in 1800 the estate was permanently settled at an assessment of Rs. 4,267.

The first expedition against Dhalbhūm brought the British into contact with the Rājā of Porāhāt, or, as he was then called, the Rājā of Singhbhūm. The Rājā at that time (1767) was Jagannāth Singh, who, seeing the success of the British, thought it a favourable opportunity to make overtures to them, especially as he was kept in confinement by his cousin. He, accordingly, sent an emissary begging for the Company's assistance and asking that he might put his territories under their protection and pay them an annual revenue. Regarding this proposal, George Vansittart, the Resident of Midnapore, wrote in December, 1767, to Verelst, then head of the Government in Calcutta. "Singhbhūm formerly contained nearly 14,000 villages, but only about 500 are at present in the Rājā's possession; of the others some are gone to ruin, and the rest are in the hands of the Kols, a tribe of plundering banditti. The Rājā is by marriage a distant relation of the Sambalpur Rājā; there is a constant correspondence between the two districts and an uninterrupted intercourse of merchants. They are situated from each other about 90 *kos*, and there is a tolerable good road the whole way between them. Singhbhūm was never reduced under the dominions of the Mughals, but has for 52 generations been an independent district in the possession of the present family. If you approve of taking the country under the Company's protection, four companies of sepoys, I believe, will be quite a sufficient force and it will probably open an easy intercourse with Sambalpur."

EARLY RELATIONS WITH PORAHAT.

As a result of this representation we find that in January 1768 the Collector-General recommended Mr. Vansittart to send an intelligent person to Singhbhūm to acquire a knowledge of the country, the strength of the fortresses, and particularly to find out whether the Marāthās had any claim or ever had any pretensions to the country. This point was to be cleared up before any troops were ordered to march into it, as the existing state of the Company's affairs would not allow of their engaging in any disputes with the Marāthās. Accordingly, two sepoys were sent to explore Singhbhūm, but were forced to return, not having been allowed to proceed more than a *kos* or two beyond the frontier. They ascertained, however, that the Rājā, Jagannāth Singh, was in the power of his cousin Sheonāth Singh; Purihāti (Porāhāt) was the residence of the Rājā, and the jurisdiction of the Marāthās had never extended to Singhbhūm, nor did they receive

the smallest revenue from it. The subject was eventually disposed of in the following words by Mr. Verelst :—" As I hope soon to gain possession of Cuttack, I would rather choose to defer taking any measures regarding Singhbhūm till that time."*

Seven years later (in 1773) Captain Forbes took advantage of his expedition to Dhalbhūm to bring the Rājā to book. It had for some time been the practice of salt merchants to get salt from Orissa (then in possession of the Marāthās), instead of from Midnapore, and to transport it through Singhbhūm where the Company's writ did not run, thus diminishing its revenues. It was now discovered that the Rājā had encouraged this practice, which was looked on as smuggling. Captain Forbes, therefore, forced the Rājā to come to his camp, and reported that he would " make him execute an obligation never to harbour either ryots or merchants in future, and guarantee for the peace of Haldipokhar."† Subsequently in 1793, the two neighbouring chiefs, the Thākur of Kharsāwan and the Kunwār of Saraikelā, were compelled to enter into similar engagements regarding the reception of fugitive rebels from British territories.

In 1803 war was declared against the Marāthās and the Governor-General, Lord Wellesley, invited the Kunwār of Saraikelā to render assistance against them, assuring him that the British Government would respect his right to hold his territory free of revenue. No attempt appears, however, to have been made to enter into closer relations with the chiefs of Singhbhūm, and the interior remained a closed land. The Hos would allow no strangers to settle in, or even to pass through, the Kolhān ; and pilgrims to Jagannāth had to make a circuit of several days' journey to avoid it. In 1819, the Political Agent, Major Roughsedge, directed his assistant to proceed to Porāhāt, to negotiate a settlement with its chief and collect all possible information regarding the country, and " especially of the extraordinary race called Larkas " ; but he did not succeed in penetrating far enough into the interior to come in contact with them.‡

FIRST INVASION OF THE KOLHAN.

In 1820 the Rājā of Porāhāt acknowledged himself a feudatory of the British, agreeing to pay an annual tribute of 101 *sikkā* rupees. His object was to be recognized as lord paramount over the chiefs of Kharsāwan and Saraikelā—a claim which was disallowed—to regain from the latter chief a cherished family idol—which he eventually succeeded in doing—and, lastly, to obtain aid in reducing the Hos, whom he claimed as his subjects.

* J. C. Price, *Notes on the History of Midnapore* (1876), pp. 53, 54, 56.
† id. pp. 116, 184-5.
‡ *Ethnology of Bengal.*

Having been acknowledged a feudatory chief, he and the other chiefs of his family pressed on the Political Agent, Major Roughsedge, their claims to supremacy in the Kolhān, asserting that the Hos were their rebellious subjects and urging Government to force them to return to their allegiance. The Hos denied that they were subject to the chiefs, who were fain to admit that for more than fifty years they had been unable to exercise any control over them. They had made various attempts to subjugate them, but without success, and the Hos had retaliated fiercely, committing great ravages and depopulating entire villages. Major Roughsedge, however, yielded to the Rājās' representations; and no sooner had he done so than the Rājā and the other chiefs trembled at their own temerity and drew back. "They have," wrote Roughsedge, "so formidable an opinion of the power and ferocity of these savages, that, notwithstanding the considerable force under my command, they were evidently much alarmed, and have made a formal protest against the danger of the march." This timid suggestion was scouted, and in 1820 Major Roughsedge entered the Kolhān at the head of a battalion of artillery, cavalry and infantry.

Though his avowed object was to compel the Hos to submit to the Rājās who claimed their allegiance, Major Roughsedge did his best to conciliate them, and was at first in hopes that he had succeeded. Indeed, the men of the first deputation that met him, thinking his tent a convenient place for a siesta, stretched themselves at full length on the carpets and coolly composed themselves to sleep! Apparently, the Hos had made up their minds to employ against him the tactics which had been so successful in their encounters with the levies of Chotā Nāgpur. He was allowed to advance unmolested into the heart of their territory, and to take up a position at Chaibāsā among their finest villages. Here some camp-followers were, in sight of the camp, attacked by a body of armed Hos. One man was killed and others were wounded; and the Hos, after this feat, were seen moving away in the direction of the hills. The pickets and a troop of cavalry, under command of Lieutenant Maitland were sent out to cut off their retreat. They at once assailed him with a flight of arrows, but finding they made no impression with these weapons, "these savages, with a degree of rashness and hardihood scarcely credible, met the charge of the troop half-way in an open plain, battle-axe in hand."

The result was a terrible slaughter of the unfortunate Hos, not more than half the party effecting their escape to the hills. "Lieutenant Maitland now moved rapidly towards the village

where the grass-cutter had been killed; and found, standing near the corpse and prepared for action, a second party of 60 men, who behaved with still greater desperation, rushing at the troop and striking like furies at both horses and men, until the whole were sabred. They directed their attack chiefly at the horses, killing two and wounding several; only two *sawārs* were wounded." That evening Major Roughsedge found his rear threatened and mails intercepted, and sent a strong party out next day to attack a body assembled in arms at the village of Gutiālor. Maitland, the officer in command, found a large body ready to oppose him, and on approaching the village was received with repeated discharges of arrows, which caused him considerable loss. To drive them from the shelter afforded by the enclosures, he set fire to the village; but still there was an obstinate resistance, and numbers were slaughtered before they could be induced to lay down their arms and accept quarter. In other encounters the Hos suffered equally heavily.

They at last realized that they were no longer invincible; and, to avoid further devastation of their villages, the whole of the northern *pīrs* submitted, and entered into engagements to acknowledge and pay tribute to the Rājā of Porāhāt. But Major Roughsedge had yet to meet the still fiercer Hos of the southern *pīrs*, and in his progress towards Sambalpur he had to fight every inch of his way out of Singhbhūm, leaving them unsubdued. On his quitting the district, a war broke out between the Hos who had submitted and those who had not. One hundred well-armed Hindustāni irregulars, under a native officer, were sent by the Agent to the support of the Rājā and his allies of the northern *pīrs*. This for a time gave them the advantage; but the *subahdār*, having been unfortunately induced to enter the Kolhān to assist in levying a contribution, was attacked, and he and most of his party killed. The Hos then advanced on a small fort, in which the remainder of the Hindustānis sought shelter; the latter were driven out of the enclosure, and in their retreat twelve were killed and ten wounded. After this the Hos ravaged the best part of the Porāhāt Rājā's estate and threatened Saraikelā, and the chiefs again implored the assistance of the Agent.*

SUBMISSION OF THE HOS.

In 1821 a large force was employed to reduce the Hos; and after a month's hostilities, the leaders, encouraged by a proclamation, surrendered. They earnestly prayed at this time to be taken under the direct rule of the British, but unfortunately

* The above account is taken from Colonel Dalton's *Ethnology of Bengal*.

their wishes were not complied with, and they were compelled to enter into agreements to pay tribute to the chiefs. The following is the form of agreement :—" (1) We acknowledge ourselves to be subject to the British Government and engage to be loyal and obedient to its authority. (2) We agree to pay to our chief or zamīndār 8 annas for each plough for the five years next ensuing, and afterwards one rupee if our circumstances admit it. (3) We engage to keep the road through our *parganas* open and safe for all descriptions of travellers, and, if robbery takes place, to deliver the thief to justice and account for the property stolen. (4) We will allow persons of all castes to settle in our villages and afford them protection ; we will also encourage our children to learn the Oriyā or Hindī tongues. (5) If we should be oppressed by our chiefs or zamīndārs, we will not resort to arms for redress, but complain to officers commanding the troops on our frontier or to some other competent authority."

This agreement was soon broken. After a year or two the Hos again became restive and resumed their old practices of pillage and plunder, committing raids and laying waste neighbouring villages. No attempt was made to restore order or seriously to check the predatory predilections of its turbulent inhabitants. This encouraged them to extend the circle of their depredations ; they ravaged Dhalbhūm, devastated Bāmanghāti, and penetrated far into Chotā Nāgpur.

KOL REBELLION.

In 1831 the Hos joined the rebellion (commonly called the Kol rebellion) of the Mundās of Chotā Nāgpur. There had long been smouldering discontent among the latter, owing to the way in which their villages were granted away to foreign farmers in supersession of their headmen. The explosion was actually occasioned by the treatment of the Mundās resident in or to the north of Singhbhūm. Harnāth Sāhi, the brother of the Mahārājā of Chotā Nāgpur, gave farms of some of the villages in his estate to personal favourites, Muhammadans, Sikhs and others, in utter disregard of their ancestral occupants. Twelve villages bordering on Singhbhūm, which had been held by a *mānki* called Singrai, were thus given to the Sikhs. Not only was the *mānki* dispossessed, but two of his sisters were seduced or ravished by these hated foreigners. A similar complaint was made against the Muhammadan farmers. One of them had acted very oppressively towards one Surga, a *mundā* of Bāndgāon in Singhbhūm, and, it was said, had abducted and dishonoured his wife. The two aggrieved men, with others smarting under their treatment, called together the Mundās of Bāndgāon and the adjoining tracts in Rānchī and resolved to 'burn, plunder,

murder and eat.' This was no vain threat. A few weeks later a body of 700 men headed by Surga and Singrai plundered and burnt the villages from which Singrai had been ejected; and next month sacked the village of Jāfar Alī, the seducer of Surga's wife, murdering him, ten of his people, and the unfortunate woman.

The Mundā population on the borders of the Rānchī and Singhbhūm districts rose *en masse*, the Hos of Singhbhūm coming to the aid of the insurgents and forming the most formidable division of the rebel army. The insurrection quickly spread over practically the whole of the present district of Rānchī and overflowed into Hazāribāgh, the Torī *pargana* of Palāmau, and the western portion of Mānbhūm. The insurgents carried fire and sword from village to village, ruthlessly butchering every Hindu and non-aboriginal they could lay hands on, burning their houses and looting their property. To put down the rebellion, military operations on an extensive scale were found necessary. The only local body of troops at the time consisted of the Rāmgarh Battalion, which was cantoned at Hazāribāgh. They immediately took the field and were reinforced as speedily as possible by troops from Barrackpore and Dinapore and by the 50th Bengal Infantry, which was on its march through from Gorakhpur. Different parties of the marauders, sometimes numbering several thousands, were successively met and routed, though not without loss from wounds by axes and arrows. In several instances, indeed, the insurgents showed considerable courage in themselves making the attack, and it was necessary more than once to bring artillery into action before they could be driven out of some of their fastnesses. Operations had to be continued for over two months, during which many hundreds of the insurgents were killed in action, before the rebellion was finally quelled. Surga and Singrai's brother, the heroes of the rising, held out to the last, but surrendered in March 1832. Their example being followed, the insurrection came to an end.

GANGA NARAYAN REBELLION.

As soon as this rising was over, there was another short disturbance due to the rebellion of the Bhumij in Mānbhūm. The rebellion was headed by Gangā Nārāyan, a disappointed claimant to the Barābhūm estate, and for a time the Bhumij carried all before them, sacking every place worth plundering. In November 1832, however, a strong military force compelled them to take refuge in the hills, from which Gangā Nārāyan fled to Singhbhūm. There he endeavoured to gain over the Hos, who were just then at issue with the Thākur of Kharsāwan, who claimed supremacy over a portion of them. Though

they were not unwilling to join Gangā Nārāyan, they wished, before they committed themselves to his leadership, to test his capacity to lead. They therefore demanded that he should, in the first place, make an attack on the fort of the Thākur of Kharsāwan. In complying with this request he was killed, and the Thākur had the pleasure of sending his head to Captain Wilkinson. As a result of this rebellion, a change of administration was determined upon, Dhalbhūm being detached from Midnapore, and placed with the neighbouring territory under a special officer known as the Agent for the South-West Frontier.

ANNEXATION OF THE KOLHAN.

Sir Thomas Wilkinson, the Agent, remembering the assistance rendered by the Hos in the rebellion of 1832 and their defiance of Government, now represented the necessity of thoroughly subjugating them, and the impolicy and futility of forcing them to submit to the chiefs of Porāhāt. He therefore proposed that the Kolhān should be occupied by an adequate force, and that when the Hos were thoroughly subdued, they should be placed under the direct management of a British officer to be stationed at Chaibāsā. These views were accepted by Government, and a force composed of two regiments of native infantry, a brigade of guns, and the Rāmgarh Battalion, commanded by Colonel Richards, entered the Kolhān in November 1836. Operations were immediately commenced against the refractory *pīrs*, and by the end of February following all the *mānkis* and *mundās* had submitted. All the most important parts of the Kolhān were visited by the Agent and his troops; but there appears to have been very little actual fighting. The men whom it appeared desirable to make an example of, in consequence of their having been leaders in the previous disturbances, were given up or captured, and the others readily acquiesced in the arrangements proposed. Engagements were now taken from them to bear true allegiance to the British Government; and it was stipulated that they should no longer obey the orders of the Porahāt chiefs, to whom they had previously been required to submit. Altogether 620 villages, with a population estimated at the time at 90,000, of whom two-thirds were Larkā Kols or Hos, were thus brought under the immediate control of the British Government; and simple rules for their administration of this new acquisition were drawn up and promulgated. For twenty years after this the district, which until 1837 had been a constant scene of bloodshed and rapine, had peace. That peace was broken by the Mutiny of 1857.

Mutiny of 1857.* When the Mutiny broke out, Chaibāsā, like other stations in Chotā Nāgpur, was held by a detachment of the Rāmgarh Battalion, which, though a local corps, was composed, to a great extent, of Hindustānis of the same material as the regiments of the line. On the 30th July the troops at Hazāribāgh mutinied. A detachment of the Rāmgarh Battalion was sent to attack them, but also broke into open revolt and marched back to Rānchī, where the mutinous sepoys were joined by the other troops. As soon as this news reached Chaibāsā, the Principal Assistant Commissioner in charge there abandoned his station, placed himself under the protection of Chakradhārī Singh, the Rājā of Saraikelā, and then marched off to Rānīganj with an escort provided by the Rājā. Before leaving, he committed the care of the district to the latter, who took prompt measures for the protection of Chaibāsā, and called on the various petty chiefs to send in their contingents. There was no backwardness except on the part of the Porāhāt Rājā, who, from jealousy of the Saraikelā chief, refused to send in his quota or even to acknowledge the genuineness of the summons. Had there been any European officer present, there can be little doubt that the irregular force thus collected would have been sufficient to prevent any attempt at mutiny; but, with no one to control them, petty jealousies broke out among the retainers of the various chiefs; and thus disunited, they did not venture to act against the disciplined sepoys.

It was, however, not till upwards of a month after the mutiny at Rānchī, and when emissaries from that place had been sent, returned, and again been sent to Chaibāsā, that the sepoys mutinied. At last, in the beginning of September, persuaded that the British rule was at an end, they plundered the treasury, broke open the jail, and set off for Rānchī to join their fellow mutineers with the contents of the treasury. They failed to cross the Sanjai, then in flood, and the Hos, denying the sepoys' right to remove the revenue collected from them, gathered in thousands, cut off all stragglers and harassed them continually. The baffled mutineers were at length only too glad to accept the invitation of Arjun Singh, Rājā of Porāhāt, that they should join him and make over to him the greater part of the money taken from the treasury.

On the 16th September Lieutenant Birch, who had been appointed in place of the Principal Assistant Commissioner, reached Chaibāsā with the Rājā of Saraikelā, the Rājā of

* This account is condensed from the Lieutenant-Governor's *Minute on the Mutinies as they affected the Lower Provinces (1858).*

Kharsāwan, and a body of 3,000 Kols. Having reoccupied the station, he peremptorily called on the Rājā of Porāhāt to deliver himself up, restore the Government treasure, and make over the rebellious sepoys. After numerous professions of his intention to do as he was ordered, the Rājā at length marched off to Rānchī, and there made over to the Commissioner, Colonel Dalton, the whole of the plundered treasure, with one hundred sepoys as prisoners. He was reproved for his disobedience of orders, and directed to return at once to Chaibāsā and give himself up to Lieutenant Birch for trial. The Rājā, however, appears to have been completely in the hands of his *Dīwān*, a man named Jagu, for whose apprehension, on account of previous delinquencies, a reward had already been offered by the Government. This man was reported to be doing his best to excite the Kols to rise and using all his influence with the Rājā to prevent his submitting to Lieutenant Birch. Whatever may have been the cause, the Rājā did not give himself up, but continued to make professions of loyalty and to promise that he would keep his pledges.

Lieutenant Birch had now been reinforced by 100 Sikhs, and all seemed quiet in the district, the principal landholders having renewed their submission, while the ryots were engaged in gathering in their harvest and to all appearances peaceably inclined. Towards the end of November, perceiving that there was little chance of the Rājā voluntarily surrendering himself, and being apprehensive of the machinations of Jagu Dīwān, Lieutenant Birch determined on an expedition against the rebel force which had by this time collected round the Rājā. On his way to the position they had taken up, he surprised and captured Jagu Dīwān (who was summarily tried, sentenced and hanged), and was completely successful in an attack on the Rājā's stronghold. The Rājā himself had just time to effect his escape into the neighbouring jungle. Here again the chief of Saraikelā afforded great assistance to Lieutenant Birch, as did the zamīndārs and petty chiefs, such as Kumār Jagannāth Singh, Bābu Bālu Dhadder Singh, the Bābu of Kerā, Bābu Ujaiuāth Singh, Dahru Mānki, Sibu Mānki and Mārkand Dafadār.

After this, for some little time, tranquillity appeared to be established, but an uneasy feeling was abroad. Rājā Arjun Singh was still at large; his influence amongst the Kols was great. By the end of December Mr. Lushington, who had been temporarily appointed Special Commissioner for the districts of Mānbhūm and Singhbhūm, had to report the existence of a widespread insurrection amongst the various tribes in Singhbhūm. The only force at his disposal at

this time was a body of Sikhs under Captain Hale, which on the 25th December, supported by the followers of the Saraikelā Rājā, attacked and dispersed a large body of Kols and others led by a brother of the Porāhāt Rājā. But, though our measures were so far successful, it now appeared evident that without reinforcements the insurrection could not be effectually quelled, and Colonel Foster, who was then at Rānīganj with the Sheikhawāti Battation, was ordered to march on Chaibāsā.

Meanwhile, Arjun Singh and his brother were straining every nerve to raise the whole Kolhān in rebellion. The success of their efforts was soon apparent. On the 14th January 1858 Lushington moved out with 50 or 60 Sikhs under Captain Hale to punish some rebellious *sardārs* at Bar *Pīr*. On the return march, near the Mogra river, while crossing the deep bed of a dry nullah, they found it swarming with the enemy, to the number of 3,000 or 4,000, who, thus ambushed, attacked them suddenly with a shower of arrows, and regardless of their own losses, followed the little band for some distance, not relinquishing the pursuit till the troops emerged from the jungle into the open plain. Not an officer escaped unhurt. Captain Hale, commanding the Sikhs, was wounded in four places, Lieutenant Birch's arm was pinned to his side by an arrow, whilst Mr. Lushington and Dr. Hayes, the only other Europeans present, were also, though less severely, wounded. Of the 50 Sikhs, who all behaved most gallantly, 25 were more or less severely wounded, and one man was killed. They succeeded, however, in reaching Chaibāsā without further loss. About the same time an attack was made on Chakradharpur, the residence of the Porāhāt Rājā, but at this time occupied by the friendly chief of Saraikelā, who, though protected by a force of 300 matchlock-men and two guns, yielded to a very inferior force and pusillanimously fled.

Both these reverses tended naturally to encourage the rebels and temporarily to weaken our prestige with the more loyal part of the population. Notwithstanding this, the insurrection seemed almost entirely confined to those Kols who had in former times been retainers of the Rājās of Porāhāt. Even among these loyal servants, many were disheartened by the loss they had sustained in the action near the Mogra, which, though we had suffered severely, had been still more disastrous to them. On the other hand, the people to the west were animated by the easy victory they had gained over the Saraikelā chief.

On the 17th January 1858 Colonel Foster arrived with the Sheikhawāti Battalion and at once marched on Chakradharpur,

where a thousand men were said to be collected. They fled on his approach, and the village was destroyed. Thence the force proceeded to Porāhāt, burning many villages and seizing a large quantity of grain and cattle. Meanwhile, in the southern part of the district the Kols were again collecting in considerable numbers, and a large force had assembled at the Siringsella Pass. Colonel Foster, who had been reinforced by a body of 50 European sailors sent up from Midnapore, succeeded in driving the enemy from the positions they had taken up in the jungle and hills and in killing a considerable number of them. Several other small expeditions followed, and the petty chiefs, seeing that we had the power to coerce them, commenced to make their submission, all the more readily when it was found that submission was followed by forgiveness. By the end of February tranquillity seemed to be in a great measure restored. Captain Dalton resumed charge, and the Sheikhawāti Battalion was sent off to Sambalpur.

The Rājā of Porāhāt, however, still held out, though many efforts were made to induce him to surrender. His estate was consequently confiscated, but the Kols still clung to him and kept up their resistance. In March an attack was made on the camp of the Assistant Commissioner by a body of 2,000 Kols, who were repulsed without difficulty. In April another attack resulted in the defeat of the insurgents by a part of the Naval Brigade at Chakradharpur and a few Saraikelā men. Towards the end of May, a gallant affair took place under Mr. Welden, first officer of the Naval Brigade, who, with Mr. Scott, the second officer, 26 men of the Brigade, a small body of Saraikelā men and two *sawārs*, was sent out to punish the insurgents for an attack on some friendly villages. After having destroyed three of the enemy's camps with little opposition, the party was gradually drawn on to a rocky basin covered with dense jungle. Here they found themselves surrounded by the enemy, who from the heights poured down a shower of arrows and matchlock balls. Mr. Welden made good his retreat till he reached the open country, when he faced about and drove his opponents back. On the 9th June some thousands of Kols surrounded the camp of the Naval Brigade at Chakradharpur, and Captain Moncrieff, the Assistant Commissioner, who was returning from Chaibāsā had to fight his way into the camp. On the 10th and 11th June the Kols were again successfully attacked by Mr. Welden, and on the 12th, on the arrival of reinforcements under Lieutenant Reeves, they made off. A pursuit was attempted, but was soon abandoned on account of the extreme heat.

After this a tedious and difficult campaign ensued. The rebels took refuge in the mountain fastnesses in which Singhbhūm abounds; and for months during the rains our troops could do no more than blockade their positions, and protect the peaceable villages from their onslaughts. The Hos had early in the struggle, considering the inequality of weapons, shown themselves not unworthy of their former fame as savage warriors, but they were cowed by the "Enfields" of the Naval Brigade. They now avoided open attack, and their warfare was confined to cutting off stragglers and burning the villages of the well-disposed. In December 1858 detachments moved to the rear of the Rājā's hill retreat, while a cordon of posts was established in his front. At last, an attack was made, in which many important captures were effected; and though the Rājā with his wives escaped for the moment, they found every avenue of retreat barred, and surrendered to the Commissioner on the 15th February 1859. The surrender of the Rājā at once put an end to the disturbances. "Those," wrote Colonel Dalton, "who had been in arms returned to their houses and ordinary pursuits, like lambs to a fold; and the *mānkis*, resuming with zeal their police functions, readily arrested and sent up for trial all heinous offenders that could not be amnestied."*

BIRSAIT OUTBREAK OF 1900.

Since then the district has had peace except for the disturbances caused by the Birsait rising, so-called after a young Mundā named Birsa, of Chalkad, a small village in the hills in the south of Tamār thāna in the district of Rānchī. He appears first to have been a Lutheran Christian, having been partially educated in the German Mission School at Chaibāsā, and then to have apostacized declaring himself to have become a Munda again. In 1895 he suddenly proclaimed himself to be an incarnation of the deity, destined to save the Mundās in this world and the next. He gave out that all who did not join him were doomed to destruction, claimed miraculous powers of healing, and made a number of extraordinary predictions which were fully believed in. At one time, he announced that a rain of fire would destroy all except those who were living close round him. This prophecy transformed Chalkad and the neighbouring hills into a large camp. At another time, he told the people that a deluge was coming, and the only dry spot would be where he was; that in view of the deluge, it was useless for them to continue to weed their crops, and that having no further need of cattle for ploughing, etc., they should turn them all loose; that all Government rupees and pice would be turned to water, and it was,

* *Ethnology of Bengal.*

therefore, useless to keep them, and they should, therefore, at once spend all they had in purchasing clothes. In consequence of these instructions, cultivation among the Mundās was stopped, thousands of cattle were turned loose into the jungle, and all the clothes available at the local markets were rapidly bought up.

Birsa's preaching was a strange medley of admonitions in favour of purity and asceticism, and of injunctions to his followers to defy the Government and its officers. The refrain was to the effect that the British Rāj was over and his (Birsa's) Rāj had now commenced; that if the Sarkār tried to oppose him, its guns would be turned into wood, and its bullets into water; no one was in future to obey the Government, but only Birsa; no one was to pay rent any more, as all lands were to be held rent-free. He daily became more imperious, summoning to his presence persons who had not hitherto come to him, whether Mundās or Hindus. At length, he sent for some Rājputs of Kuchang, who had declined to have anything to do with him. On their refusing to obey his summons, he deputed men to seize and bring them in. The Rājputs heard of their purpose, and, quietly slipping away, went to Rānchī and complained to the Deputy Commissioner. Their complaint led to the issue of orders for Birsa's arrest. This was quickly effected, and Birsa was sentenced to two years' imprisonment with fifteen of his followers.

While Birsa was in jail there were no signs of activity amongst his former followers, and it was hoped that trouble from the Mundās was over. But this was not to be, for Birsa, though in jail, was still regarded as their "Bhagwān" by the Mundās, who were ready, on his reappearance, to place themselves again under his orders. Indeed, no Mundā believed he was really confined. They declared that he had gone up to heaven, and that the authorities had only a clay figure in jail, which they pretended was Birsa. When he was released in November 1897, he began moving about the country holding moonlight meetings and dances on the hill tops. In January 1898, the Hindu temple at Chutiā, in the outskirts of Rānchī, was desecrated by a band of Mundās, who after holding a nautch within its precincts, cast down and broke the idols inside the temple. The Hindu inhabitants were aroused and managed to arrest several of the offenders, who pleaded that they were not free agents, but were acting under Birsa's orders. A warrant was immediately issued for Birsa's arrest and a reward offered for his capture. Every possible effort was made by the Deputy Commissioners of Rānchī

and Singhbhūm and the police of either district to discover his hiding place during the succeeding months, but without avail. It was finally decided that nothing further could be done but to await the first signs of his reappearance. Nearly two years elapsed before Birsa made a move, and for the whole of this time he was carefully hidden away in the hilly jungles in the north of Singhbhūm. It was again given out that he was in heaven; in fact, before he disappeared, he was reported to have given out that he was leaving the earth for a time, but would return again.

On the 24th December, 1899, the followers of Birsa attacked and burnt a number of villages in the southern parts of the Rānchī district and in the north of Singhbhūm. The Deputy Commissioners of these two districts immediately went out supported by the armed police reserves of both districts and by a company of the 6th Jāts from Dorandā. The accounts received during the next few days, followed by a report on the night of the 7th January of a raid on the Khunti thāna by a large armed mob, showed that the outbreak was of a more determined and widespread character than was at first supposed, being no less than an organized revolt of the bulk of the discontented Mundā population under the leadership of Birsa. The rest of the available troops at Dorandā were at once called out, and two companies of military police were sent by Government.

Swift retribution overtook the armed assembly that had raided the Khuntī thāna. The insurgents were overtaken two days afterwards by the troops in a strong position on the Sail-rakub hill, and, as they refused to surrender, the troops were ordered to use their fire-arms and then storm the position, with the result that four of the insurgents were killed and nine wounded. This had an excellent effect, especially by dispelling the belief, which until then had undoubtedly been firmly held, that Birsa had rendered the arms of the Government troops innocuous; and after this no more armed assemblies were heard of. Three flying columns were also marched through the disaffected tracts, two in the Rānchī district, and the third in Singhbhūm, under the command of the Deputy Commissioner, Mr. Thomson. By the 25th January active operations were practically over, and the assistance of the troops was dispensed with, with the exception of the guards at some of the out-stations, who, however, were shortly afterwards relieved by the military police. Up till then, every attempt to discover Birsa's hiding place had been fruitless, but at last on the night of the 3rd February, he was cleverly tracked by some spies and arrested, with his two wives, in one of the deep jungle recesses amongst the

northern hills of Singhbhūm. While under trial, he was seized with cholera and died in jail in June 1900.

The outbreak was a brief one, all the outrages being committed on Christmas Eve, Christmas Day, and during the next few days. The area over which the rising spread was, however, of wide extent, including the Khuntī, Tamār and Basiā thānas in the Rānchī district, and about 400 square miles of hilly country in the north of Singhbhūm. The rising, though sudden, was due to long smouldering discontent. For some 15 years past an agitation had been carried on through the instrumentality of Mundā *sardārs*, nearly all perverts from Christianity. Their movement was known as the *Sardāri Larāi*, and its object was to supplant zamīndāri interests and to assert the right of the Mundās to hold directly under Government. At their instigation the Mundās put forward claims extending to the absolute proprietorship of the soil, subject only to the payment of Government revenue. From Rānchī the movement spread to Singhbhūm, where the Mundās readily embraced it, the immediate reason of their agitation being the formation of reserved forests. When Birsa came to the front, the *sardārs*, finding that their own agitation was likely to be fruitless, consented, as a last resort, to join forces, and fell in with his plans. These plans went much further than those of the *sardārs*, for there can be no doubt that Birsa's aim was to place himself at the head of a Mundā Rāj and throw off allegiance to Government.

The movement under his control had a two-fold significance, a political and a religious. The political object was to obtain the country of the Mundās for the Mundā. The religious or social represented a revolt against Christianity—it is noticeable that the rising began on Christmas Eve and that a number of outrages were committed on Christmas Day. It was an attempt to form a new religious sect or caste to include, among others, discontented converts to Christianity, who had lost their own caste and were dissatisfied with their existing condition. There can be no doubt, however, that, though there was this religious aspect, the main object of the movement was the assertion of the supposed ancient rights of the aborigines in the soil and over the jungles. The leaders among them had also their own personal aggrandisement in view, but the idea amongst their ignorant followers was that by an organized revolt they would be able to upset the authority of Government, and by the institution of a reign of terror compel submission to their demands. There can also be little doubt that both the *Sardāri Larāi* and the Birsait rising had their origin in the same cause, viz., long years of

brooding and discontent amongst the Mundās, and that, in the end, both movements became merged in one.

ADMINISTRATIVE CHANGES. Dhalbhūm was the first part of the district to be brought under British rule, and was administered from Midnapore till 1833 when it was transferred to Mānbhūm. With other parts of Chotā Nāgpur it was exempted by Regulation XIII of that year from the operation of the general laws and regulations, and every branch of the administration was vested in an officer appointed by the Supreme Government and styled the Agent to the Governor-General, South-West Frontier. After the conquest of the Kolhān, it was determined to bring all the Ho *Pīrs* or cantons under the direct management of the British Government, and for that purpose a Principal Assistant was established at Chaibāsā; and four *pīrs* of Mayūrbhanj, sixteen of Singhbhūm, four of Saraikelā and one of the Thākur of Kharsāwan, in all 25 divisions known by different names, were assigned to the Assistant to the Governor-General's Agent placed over the new district. In 1848 his charge was extended by the transfer of Dhalbhūm from Mānbhūm.

In 1854 by Act XX of that year Chotā Nāgpur was transferred to the control of the Lieutenant-Governor of Bengal under a Commissioner, and the officers in charge of Singhbhūm and the other districts were styled Deputy Commissioners. From Mr. Rickett's report of the same year we learn that during the previous 13 years Chaibāsā had been visited but twice by the Governor-General's Agent, Colonel Ouseley visiting the district in 1840 or 1841, and Mr. Crawford in 1849. During the same period there had been 22 changes in the office of the Principal Assistant, and no less than 15 different persons had had charge. "The average length of time one person has held the office without change is," he wrote, "six months and a fraction! At three different periods Captain Haughton was altogether five years at Chaibāsā, and as a person there said to me, 'Sir, it seemed as if all night as well as all day his thoughts were busy in endeavouring to devise and carry out plans for improving the place and people'; but few of the remaining persons had charge of the office long enough to understand how good might be done."

Porāhāt was confiscated in 1858 on account of the rebellion of Rājā Arjun Singh, and its revenue administration was made over to the Board of Revenue in 1859, but it continued in other respects to be managed as a Tributary State. It was incorporated in Bengal by a proclamation of 5th August 1892, and was included in the Singhbhūm district by Act II of 1892,

CHAPTER III.

THE PEOPLE.

GROWTH OF POPULATION.

1872	... 318,180
1881	... 453,775
1891	... 545,488
1901	... 613,579

IT will be apparent from the marginal table showing the population of Singhbhūm as recorded at each census that there has been a continuous and rapid growth during the last 30 years. According to these statistics, the number of inhabitants has almost doubled itself since the first census was taken in 1872, but the enumeration in that year was admittedly only approximate and partook rather of the character of a survey of the population than of a regular census. Owing to its incompleteness, the census of 1881 showed an increase of no less than 42·6 per cent.—a phenomenal figure which, if the returns for 1872 were correct, would imply "a fertility of which the human race has hitherto not been considered capable or an immigration which has no parallel except in the history of Californian townships."* Allowing, however, for this element of error, it is noticeable that there has been a steady increase in each decade, amounting to 20 per cent. in 1891 and to 12·5 per cent. in 1901. This may be attributed to the fact that the climate is healthy, the inhabitants are prolific, and the country has been developed by the opening of the Bengal-Nāgpur Railway. The recorded growth would, it is believed, have been much greater but for the emigration which takes place, especially from the Kolhān, to the Feudatory States of Orissa and also to the tea districts of Assam and Jalpāigurī.

CENSUS OF 1901.

In 1901, Singhbhūm showed greater progress than any other district of Chotā Nāgpur, mainly because it suffered least from scarcity and lost least by emigration. Still the balance of migration was adverse to it, for there were nearly 3,000 less immigrants and about 20,000 more emigrants than in 1891. It is estimated that but for this loss the increase would probably have been about 18 per cent. instead of 12·5 per cent. The tracts that show the greatest development are Chakradharpur

* Bengal Census Report of 1881, pp. 43, 44.

and Manoharpur, through which the railway runs. Then comes Ghātsilā, which has also, but more recently, been tapped by the railway. The Kolhān, which shows the least progress, is away from the line of railway and has probably sent out more emigrants than any other part of the district. The following table gives the salient statistics of the census.

Thana.	Area in square miles.	Number of		Number of persons per square mile.	Population in 1901.
		Towns.	Villages.		
Chaibāsā	1,311	1	893	191	250,404
Chakradharpur ...	600	..	520	171	102,568
Ghātsilā	1,160	...	1,442	190	220,259
Manoharpur	820	...	295	49	40,348
District Total ...	3,891	1	3,150	158	613,579

Density. Singhbhūm, with 158 persons to the square mile, is the most sparsely inhabited district in Bengal except Palāmau and Angul; but it must be remembered that reserved forests alone extend over 1,067 square miles or a fourth of the entire area. The population is most dense in thānas Chakradharpur and Ghātsilā with 171 and 190 persons to the square mile respectively, while there are only 49 persons to the square mile in Manoharpur to the west, where there are extensive forest reserves.

Migration. With a sparse population and large areas capable of reclamation, especially in Ghātsilā and the Kolhān, the district naturally attracts a considerable number of immigrants. The latter in 1901 numbered 36,580 or 6 per cent. of the population; and as the number of men and women among them is nearly the same, it may be presumed that they are mostly permanent settlers. Most of them were born in the contiguous districts of Rānchī, Mānbhūm and Midnapore, but a considerable number of settlers came from Bānkurā, Cuttack, Balasore and Hazāribāgh. Among traders, labourers and other temporary residents, immigrants from Gayā and the United Provinces are most noticeable.

The emigrants considerably outnumber the immigrants, aggregating 63,820 in 1901, or 10 per cent. of the population. Most are attracted to the adjoining districts or States, and there are comparatively few emigrants to distant parts of Bengal. There is, however, a steady flow of coolies to the tea gardens of Assam, where 13,000 persons born in Singhbhūm were enumerated in 1901.

Emigration mostly takes place among the aboriginal tribes and takes several forms. Some of it is periodical and confined to the cold-weather months. To this category belongs the emigration for crop cutting or earthwork in the cold weather. Some again is semi-permanent, such as emigration to the coal-fields. Some again is permanent, such as emigration to tea gardens. The aboriginal Kol has, it would seem, no strong ties to bind him to his home and, in the case of semi-permanent migration, he is often accompanied by his wife and children. If he is unmarried, he is pretty certain to find maids of his race in his new home, and his simple customs have not yet been sufficiently tinged by Hinduism to stand in the way of his matrimonial arrangements. Consequently, if the pay is good and the place suits him, he is readily induced to break off all connection with his old home and settle down permanently. He may not do this at once. Probably after the first two or three years' absence, a longing to return to his country will seize him and he will revisit the old home, only to find that it has not the attractions his imagination had invested it with, and that such as it has are not sufficient to outweigh the better pay and easier life obtainable abroad. He will again emigrate, and, sooner or later, will give up all thought of ever going back to his native home.*

There is only one town, Chaibāsā, with 8,653 inhabitants. The remainder of the people live in 3,150 villages, mostly of small size, for 2,973 have less than 500 inhabitants, while the average population is only 192. Towns and villages.

Both among the Hos and the Mundās the old system of village communities still survives. The villages are grouped in unions called *Pīrs*, a name which is probably the Mundāri and Ho word *piri* meaning upland. The term was originally applied to a group of villages, usually seven to twelve in number, under the jurisdiction of a single leader, called a *mānki*, who probably was a lineal descendant of the leading settler in the chief village in the group. These groups now often contain many more than twelve villages, and one *Pīr* may have more than one *mānki*. For instance, in the Kolhān there are 26 *Pīrs*, but there are 73 local divisions each under a *mānki*, while in Porāhāt, where there are 10 *Pīrs*, Durka and Bāndgāon *Pīrs* are each under three *mānkis*. VILLAGE ORGANIZATION. *Pīrs*.

The *mānki* is the divisional headman who is responsible for the rent of the villages, to Government in the Kolhān and to the zamīndār in Porāhāt. It is his duty to supervise the *mundās* *Mānkis* and *mundās*.

* Bengal Census Report of 1901, pp. 141-42.

or village headmen to look after roads, boundaries and forests, and to perform certain police and other duties. The village headman is the direct representative and manager of the village community. He collects the rental of the villagers and pays it over to the *mānki*, and generally performs the same functions for the village that the *mānki* does for the union. In the Kolhān the headman is known as *mundā*. In Porāhāt, in Ho and Mundāri villages, he is called *mundā*, in Goālā and Kumhār villages *pradhān*, in Kurmī villages *mahto*, while Bhuiyās and Birwals, Santāls, Bhumij and Rautiās are called respectively *nāek*, *mānjhi*, *sardār* and *gonjhu*. The difference of name does not in itself connote any distinction in the nature of the office. Where internal distinctions exist, they are due to tribal customs, for, with the rarest exceptions, all villages, by whatever caste created, have been reclaimed from jungle for cultivation by the members of the reclaimer's family, and not that the reclaimer may be landlord and collect rents.

Pradhāns. In Dhalbhūm the headmen of villages are called *pradhāns*, and appear originally to have been members of the aboriginal races, such as Santāls, Mundās and Bhumij. The land having been cleared and a village community formed, the superior tenure-holder assessed the land to rent, and appointed as *pradhān* the chief member of the family that founded the village. The aboriginal *pradhāns* are, however, now being supplanted by non-aboriginals, chiefly Bengalis, from Midnapore and other adjoining districts. The *pradhān* is now the lessee of the village, who collects the rent for the zamīndār and is remunerated either by a grant of land held *mān*, *i.e.*, rent-free, or by a percentage of the collections. He also has to assist in bringing offenders to justice and to meet demands for supplies and free service. He is generally assisted by a deputy called *parāmānik*.

OCCUPATIONS. The great bulk of the people are cultivators, no less than 76·7 per cent. being returned as dependent on agriculture. Of the latter 60 per cent. are actual workers, including 238,000 rent-payers, 45,000 field labourers and 200 rent-receivers. The industrial classes represent 8 per cent. of the population, the proportion of actual workers being 58 per cent ; they include 8,000 cotton weavers, 3,000 basket and mat makers and 1,342 workers in iron. Among those engaged in other occupations may be mentioned 35,000 general labourers, among whom the women outnumber the men, as is also the case with field labourers.

SEX AND MARRIAGE. In the district as a whole there are 1,029 females to every 1,000 males and the disproportion appears to be increasing. The Hos marry late owing to the unusually high bride price which

is customary, viz., from 10 to 30 head of cattle, whereas with the Mundās it is only about 3 cattle and with the Oraons about Rs. 50. Colonel Dalton says that, "owing to the high price placed on daughters by their fathers, the large number of adult unmarried girls is a very peculiar feature in the social state of the community." This statement is fully borne out by the statistics collected at the census.

LANGUAGES. The population is polyglot, the predominant languages being Ho, Bengali and Oriyā. Out of every 100 persons 38 speak Ho, 18 Bengali and 16 Oriyā. Santāli and Mundāri are also widely spoken, while Hindī is the language of 4·28 per cent. The languages spoken may perhaps, however, be more suitably classified by families, viz., Mundā spoken by 60·6 per cent., Aryan spoken by 38·2 per cent. and Dravidian, such as Oraon or Kurukh, spoken by 1·2 per cent.

Amongst themselves the aborigines talk in their own dialects, but in order to transact business in the courts, and also for trading and other purposes, they feel the necessity for knowing Hindī or Bengali and are steadily picking them up. On the other hand, Hindus settled in the Kolhān can and do speak Ho, and in Dhalbhūm, though to a less extent, Santāli. In the Kolhān, Hindī is taught through the medium of the Ho dialect, and in Dhalbhūm Bengali is taught to the Santāls and Bhumij through the medium of their respective dialects. The court languages are Bengali for Dhalbhūm and Hindī for the rest of the district. Education is imparted in the schools mainly in Hindī and Bengali, but in some places Oriyā is taught at the wish of the people. The written language is Hindī in the Kolhān and Porāhāt, and Bengali in Dhalbhūm, while the Oriyā character is used by Oriyā immigrants.

Mundā languages. Of the Mundā languages that known as Kherwāri is the most important, for it includes Ho, Santāli, Mundāri and Bhumij. Ho is the tribal language of the Hos, who predominate in this district, but is sometimes spoken by other tribes, being returned at the census as the language of 1,004 Bhumij, 307 Lohārs, 161 Oraons, 114 Santāls and 63 self-styled Goālās, as well as of some native Christians. The dialect is almost identical with Mundāri, the main difference being in the pronunciation, and in the treatment of the cerebral letter *r*, which at the end of a word is often dropped; thus the tribal name, which in Mundāri is Horo, becomes Ho.

Mundāri, which is most common in the north of Singhbhūm, is the language of the Mundās, but is also spoken by a few Oraons, Bhumij and Lohārs. Bhumij, the language of the

Bhumij tribe, is also spoken by 500 Hos. Under this head is included a dialect called Tāmariā, Tāmuliā or Tāmuliā Bhumij, said to be practically identical with Bhumij, which is spoken by 4,016 persons. Santāli is confined to the Santāls.

Regarding the character of the Mundā languages Dr. Grierson writes:—" The Mundā languages are agglutinative, and preserve this characteristic in a very complete manner. Suffix is piled upon suffix, and helped out by infix, till we obtain words which have the meaning of a whole sentence. For instance, the word *dal* means 'strike,' and from it we form the word *da-pa-l-ocho-akan-tahen-tae-tin-a-e* which signifies 'he, who belongs to him who belongs to me, will continue letting himself be caused to fight.' Not only *may* we, but we *must* employ this posy of speech, if, for instance, my slave's son was too often getting himself entangled in affrays. . . The noun has three numbers—a singular, dual, and a plural; and the cases of the direct and indirect object are indicated by suffixes added to the verb, while the noun remains unchanged.* The numerals are counted by twenties and not by tens. As in Dravidian, the pronoun of the first person plural has two forms, one including, and the other excluding, the person addressed, but in other respects the pronouns are altogether different. There is no agreement whatever between the conjugations of the Mundā and of the Dravidian verb. The latter is simple, while the former exhibits an almost bewildering maze of participial forms, which in every case are converted into tenses by the addition of the letter *a*. Finally, the Mundā languages do not possess anything corresponding to the Dravidian system of negative conjugation."†

RELIGIONS. Animists represent 45·78 per cent. of the population and are proportionately more numerous than in any district in Bengal except Rānchī, where the proportion is 46 per cent. There is a remarkable contrast between the number (336,088) reported in 1901 and that reported in 1881, viz., 137,529. This difference is explained by the difficulties attending a correct differentiation between Hindus and Animists among a population like that of Singhbhūm and by the personal equation of the census staff. The tendency is, indeed, for the Animists, especially the Bhumij, to be Hinduized through their connection and contact with the

* It is reported that in the Ho dialect the verb itself is made by adding tense 'signs' for suffixes to the root, and that in this way a noun can be, and frequently is, converted into a virb. Further, it is stated that the noun does not always remain unchanged, for there are plural or dual signs or suffixes which follow the noun as well as the case signs.

† *Imperial Gazetteer of India* (1907), Vol. I, pp. 382-83

more advanced castes of Hindus who live side by side with them. Many have adopted the language of their Hindu neighbours, viz., Bengali, and are in the process of getting themselves more and more merged into the Hindu community. The Ho has long resisted temptation, but he, too, is showing signs of weakness. Some of his tribe have given up eating cow's flesh; some even style themselves Hindus and profess to believe in the Hindu gods and goddesses; and some of them have taken to wearing the Brahmanical thread. The nature of Animism as observed in this district will be apparent from the account of the religious beliefs of the Hos given in the next chapter.

Hindus, with an aggregate of 265,144, represent 43 per cent. of the population. They predominate in thāna Ghātsilā, where more than half the total number are found. This is apparently because the whole *pargana* of Dhalbhūm, which constitutes that jurisdiction, is largely peopled by the same castes as are found in the neighbouring districts of Midnapore, Bānkurā and Mānbhūm, and by Hindu immigrants from those districts. Throughout the district the higher castes of Hindus are numerically very weak; and the predominance of the artisan castes and of the Goālās (herdsmen) and Tāntis (weavers) seems to lead to the inference that, at least in the Kolhān, the Hindu community has grown up on the nucleus of those Hindu settlers who attached themselves in various servile capacities to Ho villages. Hindus.

Muhammadans number only 5,373 or less than 1 per cent. of the population. They are not only few in number but socially unimportant, a large proportion consisting of recent immigrants and their families. Muhammadans.

The number of Christians has more than doubled in the last 20 years, and in 1901 was 6,961, of whom 6,618 were native Christians. The marginal table shews the different tribes from which these converts come. There are three Christian Missions at work in the district, viz., the German Evangelical Lutheran Mission, the Society for the Propagation of the Gospel, and a Roman Catholic Mission. Christians.

Mundā	...	4,174
Ho ...	...	901
Oraon ...	...	198
Unspecified	...	1,335

The Lutheran Mission was established at Chaibāsā in 1864, and out-stations were opened at Takad in Bāndgāon in 1871, and at Tujur in Porāhāt in 1872. Subsequently another station was opened at Chakradharpur in 1892, and that place and Chaibāsā are now the centres of the work of the Mission, both evangelistic and educational. There are several out-stations and a number of schools are maintained by the Mission, the operations

of which extend into the neighbouring States. The number of its converts resident in Singhbhūm was returned at 3,566 in 1901. A Roman Catholic Mission first started work at Chaibāsā in 1868, a convent being established there in 1874. An independent Catholic Mission was subsequently started at Kuchang in 1875 and at Bāndgāon in 1884. The missionaries are Jesuits, their headquarters being at Chaibāsā, Bāndgāon and Anandpur: the total number of native Christians returned as Roman Catholics at the census of 1901 was 1,072. The Society for the Propagation of the Gospel started work at Chaibāsā in 1869, and in the same year opened an out-station at Kathbārī, 19 miles south-east of Chaibāsā. Out-stations were started in 1874 at Tāngar Pokhariā, 6 miles west of Kathbārī, in 1878 at Sosopiri, 12 miles south of Chaibāsā, and in 1887 at Merongutu in Bāndgāon, 42 miles south-west of Chaibāsā. The Mission maintains a successful Middle English school at Chaibāsā, an industrial school, and seven other schools. The great majority of its converts are Hos, and their number has doubled in the last 10 years, aggregating 1,955 in 1901.

Christianity at first met with considerable opposition in consequence of the conservatism of the Hos, and the influence exerted by the *mānkis* and *mundās* in favour of the ancient demon-worship and against the new religion, through fear that it would tend to make the villagers independent of their tribal headmen.

TRIBES AND CASTES. Origin.

The majority of the population are Dravidian, a name applied both to the speakers of Dravidian languages in South India and to the speakers of Mundā languages in Chotā Nāgpur. Both possess a common ethnic type, viz., a short squat figure, a dark, almost black complexion, a long head and forearm, a thick broad nose, etc. Various theories of their origin have been put forward, *e.g.*, that they may be connected with the aborigines of Australia, that they may have come from the north-west by way of Arabia, that they came from the south, either by sea, or at a time when India was connected with Madagascar by land. In support of the first and last theory, an appeal has been made to Sclater's hypothesis of a submerged continent of Lemuria, extending from Madagascar to the Malay Archipelago, and linking India with Africa on the one side and with Australia on the other.* Another theory is that

* See also *Imperial Gazetteer of India* (1907), Vol. I, pp. 84-87. "The remarkable agreement between the *Glossopteris* (Gondwāna) flora of India and the fossil plants of similar formations in Australia, Africa, and South America can only be explained on the assumption that these lands, now separated by the ocean, once constituted a great southern continent. That India and the southern and central parts of Africa were once united into one great stretch of nearly continuous dry land is proved by overwhelming evidence."

they may have migrated from the north-east, and this theory has been supported on philological grounds by Dr. Grierson in a paper read before the Society of Arts in March 1906.

"It is impossible to say whether the Mundās or the Dravidians, or both, were aborigines of India or not. Assuming that the Dravidians were immigrants, the probability is that they entered the country from the south, and not from the north-west, as was maintained by Caldwell and others. . . As for the Mundās, if they were immigrants, they must certainly have entered India proper from the north-east. Pater Schmidt of Vienna, who attacked the question from without, and the Linguistic Survey of India, which has approached it from within, have arrived at the same result. There was once a race spread widely over Further India of which we find remains amongst the forest tribes of Malacca, in Pegu and Indo-China, and along the Mekong and Middle Salwin. The languages which they speak are members of what is known as the Mon-Khmer family. Forms of speech closely connected with Mon-Khmer are Nicobarese Khasi (spoken in the central hills of Assam), and the various Mundā tongues of India proper. That there is an ultimate connection between these widely separated languages must now be taken as firmly established by the latest researches of comparative philology. The matter admits of no further doubt.

"But this is not the limit of the discoveries. The languages of the Himālaya are, it is well-known, Tibeto-Burman in character. Nevertheless, there are dialects spoken on the southern slope of these mountains, from Kanawar in the Punjab, almost to Darjeeling, which have a basis similar to this old Mundā-Nicobar-Mon-Khmer-Khasi language, that has been, so to speak, overwhelmed, but not entirely hidden, by a layer of Tibeto-Burman. Then, on the other side, Pater Schmidt has shown an intimate connection between Mon-Khmer and the languages of the south-eastern Pacific, so that there is evidence to show the existence in very early times of a people and a group of speeches extending from the Punjab right across Northern India and Assam down to the extreme south of Further India and Indo-China, and thence across Indonesia, Malanesia, and Polynesia up to Easter Island, which is not so very far from the coast of South America. In India, Nearer and Further, the fate of these speeches has been the same. In Nearer India the Mundā languages, which were certainly once spoken in the northern plains, have been driven to the hills by Dravidians or Aryans. In Assam and Burma the Khasis and Mon-Khmers have been either driven to the hills, where they survive as islands in a sea of alien tongues, or else to the coast of

Pegu by the Tibeto-Burmans, and in Indo-China the Mon-Khmers have again been driven to the sea board by the Tais."

This theory has been disputed by ethnologists, whose conclusion as regards the Dravidians is summed up as follows:—"Taking them as we find them now, it may safely be said that their present geographical distribution, the marked uniformity of physical characters among the more primitive members of the group, their animistic religion, their distinctive languages, their stone monuments, and their retention of a primitive system of totemism justify us in regarding them as the earliest inhabitants of India, of whom we have any knowledge."*

Nomenclature. The chief representatives of these Dravidian races in Singhbhūm are the Hos, Santāls, Bhumij and Mundās, which number altogether 381,248 or nearly two-thirds of the total population. These are the tribal names, but the Hos, Mundās and other aboriginals are often referred to generically as Kols. It is believed that this is a form of the Mundāri word for man (*kora*, *horo*, or *hor*); but the term is applied by Hindus to aboriginals in a spirit of derision because of its similarity to a Sanskrit word meaning a pig. In the case of the Hos, however, it has been qualified, for they are called Larkā Kols, *i.e.*, the warrior Kols. The name is commonly used both for aboriginals speaking Dravidian languages, such as the Hos and Mundās, and for those speaking Mundā languages such as Oraons; but in Singhbhūm it is not applied to the Tāmariās or Bhumij who, though more Hinduized, are closely allied to the Mundās and also speak a Mundā language. The name Kol or Kolarian is also sometimes used linguistically for the Mundāri, Ho, Bhumij and Santāli languages. The term Mundāri again requires explanation. It is an English adjective of Mundā, employed by the courts and the missionaries in order to prevent confusion with the term *mundā* meaning the headman of a village.

In speaking of themselves, the tribes to whom these names are applied, do not call themselves either Mundāri or Ho, but *ho* or *horo* (*i.e.*, a man) in varying forms. Among the Mundās, in the Kolhān *Pīrs* of Porāhāt and in Bāndgāon, the name is usually Horohonko or Horoko, or even, in the south-west, the shorter form Hoko:—a name which also denotes the Larkā Hos of the Porāhāt, Kera and the Kolhān *Pīrs*—while Ho Mundako or Horo Mundako is used in Anandpur. There is also a distinction between the Larkā Hos or fighting men of the Kolhān, Kera and the Sadant *Pīrs* of *Khās* Porāhāt, and the Buru Hos (hillmen)

* *Imperial Gazetteer of India* (1907), I, 299.

of the Kolhān *Pīrs* of Porāhāt, Anandpur and Bāndgāon. The former are the Hos proper, and the latter are Mundās, who like their brethren in Rānchī, are now known by the missionary and court name of Mundāri, but in old records are not infrequently spoken of as Larkā Hos; the ordinary *muharrir* at Chaibāsā calls them all Hos without distinction. The Santāls again never so call themselves except in self-abasement. Their name for themselves, to themselves, and to their friends is Hor, and to strangers Mānjhi.

Distribution. For practical purposes the district may be divided into three parts as regards the distribution of the different tribes and castes, viz., the Kolhān, Porāhāt and Dhalbhūm. The Kolhān, as the name implies, is the home of the Kols or more properly the Hos, who form the bulk of the population with a minority of other aboriginal tribes, such as Gonds and Tāmariās, and of functional Hindu castes such as Goālās, Tāntis, Kāmārs and Kumhārs. Porāhāt has a more mixed population, for though the Hos predominate, Mundās and Bhuiyās are numerous, and also, to a less extent, Goālās, Tāntis and Kurmīs. Dhalbhūm, however, shows the greatest diversity of castes and tribes. There the Bhumij, the Bhuiyās, the Santāls, the Khariās, and numerous other aboriginal tribes live in close juxtaposition with Brāhmans, Kāyasths, Dhobās, Nāpits, Kumhārs, Kāmārs, and many other Hindu and semi-Hinduized castes.

Principal tribes and castes. The marginal table shows the strength of the different tribes and castes numbering over 10,000. The Hos, being the predominant and also the most interesting race in the district, require fuller treatment than the rest, and an account of them will therefore be given in the next chapter. The following is a brief account of the other tribes and castes.

Ho	232,743
Santāl	77,363
Goālā	52,732
Bhumij	46,509
Mundā ...	24,633
Tānti	24,097
Bhuiyā	15,489
Kurmī	15,090
Kāmār	10,827

Santāls. The Santāls are almost entirely confined to Dhalbhūm, 72,390 being resident there. Dhalbhūm, indeed, is probably part of the tract in which the Santāls lived before the great exodus to the Santāl Parganas in the early part of last century. In 1827, Mr. John Petty Ward, when demarcating the Dāmin-i-koh, found 30 Santāl villages in the Goddā subdivision, and wrote that, "These people, called Santars, are natives of the Singhbhoom and adjacent country. They emigrate from their own country to those districts which are known to abound most in forests and where they are welcomed by the zemindars, who invite them to

settle." The Santāls themselves, he reported, all informed him that they had left, and were still leaving, Singhbhūm because of disturbances there, and only sought waste lands which they might clear for cultivation, and for which they would pay rent.*

The earliest account of the Santāls in this part of the country, so far as can be traced by the writer, is contained in Hamilton's *Description of Hindostan* (published in 1820), in an article on the district of Midnapore in which Dhalbhūm was then included. "Some parts of these jungles are occupied by a poor miserable proscribed race of men called Sontals, despised on account of their low caste by the inhabitants of the plain country, who would on no account allow any one of them to fix himself in their villages. The peasantry in the vicinity, by way of distinction, call themselves good creditable people, while they scarcely admit the Sontals within the pale of humanity; yet the latter are a mild, sober, industrious people, and remarkable for sincerity and good faith. The zemindars give them no leases, yet on the whole treat them well; for such is their timidity that they fly on the least oppression, and are no more heard of. Notwithstanding they hold their lands on such easy terms, and scarcely ever have their verbal tenures violated, they are said to be naked, half-starved, and apparently in the lowest stage of human misery, a result we should not have expected from the character above assigned them. Their villages are generally situated between the cultivated plains and the thick jungles, in order that they may protect the crops of their more fortunate neighbours from deer and wild swine. In some instances they have been known to till their lands with considerable success, and raise good crops of rice and collie (*i.e.*, *kalāi*); but all that their vigilance can preserve from the ravages of wild beasts, is extorted from them by the rapacity of the money-lenders. To these miscreants the Sontals, who have but a slender knowledge of the value of money, pay interest at the rate of 100 per centum for their food, and nearly 150 per centum for their seed; so that when their crops are ready, little or nothing remains for themselves."

The Santāls of Dhalbhūm still mainly speak Santāli and earn their livelihood by agriculture and labour. Their manners and customs have been so exhaustively dealt with in various ethnological works, that it is unnecessary to recapitulate them here.

Goālās. Of the Goālās Colonel Dalton writes as follows:—"We have a very large Goālā population in parts of Singhbhūm. They do not appear to have any particular legend to account for their

* W. B. Oldham, *Historical and Ethnical Aspects of the Burdwān District*, Index p. xxii.

being where they now hold rather a subordinate position, the Bhuiyās or Kols being the dominant races; but they are, on the whole, the most flourishing of the peasantry in that part of the country. They are not all of one family, and do not profess to be all of one race. Those that call themselves Mathurābāsīs claim to be pure Gops, and are fond of making pilgrimages to Brindāban. They are the handsomest and most truly Aryan-looking of the class. Magadha Goālās have a much commoner appearance, and are, indeed, suspiciously like Kols. The features of the Mathurābāsīs are high, sharp and delicate, and they are of light-brown complexion. The Magadha features are undefined and coarse; and they are dark-complexioned, with large hands and feet. Seeing the latter standing in a group with some Singhbhūm Kols, it is impossible to distinguish one from the other. There has doubtless been much mixture of blood. In every Kol village there are a few of these Goālās, who look after the Kol cattle and are paid for doing so. They thus hold a very subordinate position, but the Mathurābāsīs never stoop to this. They are found as extensive farmers, employing a number of aborigines as *kamiās* or farm-labourers; and it is astonishing how easily they succeed in seducing Kols from their independent position as peasant-proprietors to become their servants. They do not, however, forsake their hereditary calling; they keep large herds of buffaloes and cows, and freely sell the milk and butter, the latter in the form of *ghī*. They live very generally in village communities, and have their hereditary village headman, who, with a council of village elders, decides all questions of caste. They claim, amongst other things, the right of disposing of widows, but are now seldom permitted to exercise it."

The above account is still as true as when it was written, except that the Mathurābāsī Goālās are no longer in a subordinate position. They have become thoroughly naturalized in Singhbhūm, so much so that they have lost all knowledge of Hindī. They have adopted the Oriyā language and customs, and have acquired land even in Ho villages. In 1871-72, when Sir George Campbell's scheme of vernacular education was being introduced, this sect displayed an extraordinary spirit of exclusiveness. They refused to send their children to schools attended by Kols and Hindus of inferior caste, and demanded purely sectarian schools, to which only Goālās should be admitted, and in which no language but Oriyā should be taught. Two other sub-castes are reported, the Oriyā and Lariā, both immigrants from the Feudatory States of Orissa. The Lariās, who are few in number, are the lowest of all, occupying

a very inferior position in Ho villages and living chiefly by tending cattle. In *The Tribes and Castes of Bengal* it is said that "among the Goālās of Singhbhūm a widow is required to marry one of her late husband's younger brothers; and failing these, she must select a husband from among the exogamous group to which her husband belonged. This deserves notice, as being in all probability a survival of earlier custom which has elsewhere fallen into disuse."

Bhumij. The Bhumij predominate in Dhalbhūm, where they number 42,430. In appearance they are said to be inferior to the Hos and to the best of the Mundās. They are short of stature but strongly built, and are rather inclined to fleshiness. In complexion they are variable, like the Mundās, ranging from a dark chocolate to a light brown colour. In Mānbhūm they have become Hinduized, speaking the Bengali language and eschewing cow's flesh, but the unreformed Bhumij of Singhbhūm still indulge in this meat and speak the Bhumij dialect of Mundāri. They observe many of the Hindu festivals, but retain their sacred groves, in which they still sacrifice to the old gods. Sir Herbert Risley is inclined to believe that they are nothing more than a branch of the Mundās, who have spread to the eastward, mingled with Hindus, and thus for the most part severed their connection with the parent tribe. In Dhalbhūm, however, the Bhumij will not admit that they are in any way connected with the Mundās, Hos or Santāls. There are five sub-castes in this district, the Deshī, who are believed to be the original inhabitants of the country, ranking first. The Barābhumiā and Sikhariā rank second, the Pātkumiā third, and the Tāmariā last. Each sub-caste has its own *panchāyat*.

Mundās. The Mundās belong to the large Mundā tribe of Chotā Nāgpur and call themselves Buru Hos, *i.e.*, the hillmen. They are mainly resident in Porāhāt, 18,356 or three-fourths of the total number being enumerated in thāna Chakradharpur. The village community still retains its primitive form among them, and as it is of no little administrative importance, may be briefly described. The race is made up of separate clans or septs called *kilis*, each of which originally had a separate tract of its own, consisting of the area which they cultivated round the common burial ground. With an increase in their numbers different parties branched off and founded new settlements. The person who took possession of or acquired a tract of jungle land, either alone or as leader of a party of kinsmen, performed the first worship of the silvan deities and became the owner as well as the spiritual head of the village, or co-owner with his original associates, if he had any.

The descendants in the male line of the original founder or founders of the village are known as *khunt-kattidārs*, and as a group they are the owners of the whole of the area included in the village boundaries, subject to the payment of a fixed annual rent to the superior landlord. The term *khunt-kattidār* means 'clearer of jungle,' and in Porāhāt *pargana* signifies different things in different places; but among the Mundās of that *pargana* it has the restricted meaning attached to the term in Rānchī. The *khunt-kattidār* in this sense must belong to the *bhuinhāri kili* of the village, and must possess the right to place the bones of his adult dead who died of ordinary causes under a *dīrī* or stone-slab placed horizontally in the *sasān* or grave-yard of the *kili* in the village. This right implies prior ownership by that *kili* of the jungle out of which the village was made, and descent from a pioneer family of the *kili*; for a village family would never allow anybody to share their *sasāndīrī* unless the deceased belonged, either by descent or by formal public adoption, to their own *kili*. The other two classes found in a pure Mundāri *khunt-katti* village are the *parjās* or ryots and the subsidiary castes. The *parjās* are almost invariably Mundāris, and very often are relatives on the female side of the *khunt-kattidārs*. They are in no sense co-owners of the village, and can bring under cultivation only such specific lands as may from time to time be given to them. The subsidiary castes perform the non-agricultural functions necessary to the village life and rarely cultivate land.

The religious head of the village is the *pahān*, and the secular head is the *mundā*. Innumerable geneologies show that in the oldest foundations the founder himself was at the outset both *mundā* and *pahān* or sacrificer; and in a number of villages in Porāhāt the system has continued till the present day. A separation of functions has, however, taken place in most villages. In several cases it is quite recent, and if the *pahān's* family dies out, the *mundā*, who is usually of the senior line, may as a *bhuinhār* again combine the two functions in himself. When a *mundā-pahān* died, and his eldest son refused to undertake both positions, or the community found it undesirable that he should do so, he was permitted to choose whether he would be *mundā* or *pahān*. As a rule, he preferred the post of *mundā*, but not invariably, because the collection and payment of the tribute was rather a burden than a privilege. The second son then usually became *pahān*. After the separation of functions, the son of the *mundā* became *mundā*, and the son of the *pahān* likewise succeeded his father. The emoluments of the *mundā*, however, have recently become a consideration, and the result is that outsiders, in

collusion with the *mānki* or by fraud, have in some cases obtained the office of *mundā*. In such villages therefore the *mundā* is not a member of the original village family.

A *khunt-katti* area is subdivided into circles called *patis*, each of which generally comprises at least ten or twelve villages. The *mānki* is the chief of a *pati*, and his duties now consist mainly in realizing the quit-rents due by the villages of his *pati* to the superior landlord, as well as other dues, such as road cess and *rakumats*. Formerly he used to settle land and other disputes occurring in the villages of his *pati*, and also exercised general police powers. There is ample evidence to show that the *mānki* is an essential factor in the original political organization of the Kolarian races, and as such has existed everywhere among them. The name and office still survive in Porāhāt and its dependent tenures, as well as among the Singhbhūm Hos and among the Santāls.

The name Mundā is believed to have been given to the race because of the prominence of the *mundā* or civil head in dealings with outsiders. Even Colonel Dalton, with all his sympathy for and interest in the race, was unable to elicit the fact that they possess a common national name, viz., *Horo*. The Mundās of the northern parts of Singhbhūm adhere to the name *Horoko*, *Horo-honko* or *Horo-Mundako*.*

Mundā monuments. To the above account may be added a description by Colonel Dalton of the Mundās and their monuments in Sāranda *Pīr*, as they were before they had intercourse with the outer world. "The villages of Sāranda are few and far between, and the scanty population of the Mundā type of Kols are in a very primitive state, having no intercourse with the world beyond their own valley. The people were at first rather shy. Many of them had never before seen a white face, but they gained confidence as we quietly advanced and no evil fell on them in consequence of our intrusion. On one occasion, the women of a village which we passed were induced to follow us to camp, and there they sang and danced for us. Most of the men were away clearing the road; but those we saw, and the girls, in number twenty-five, who danced for us, were of strikingly fine physique, and there was very little drapery to hide their grand proportions. The predominance of eyes, nose, and mouth of the Mongolian type was very remarkable; some of them were of very light and bright colour; one of the group from her

* The Revd. J. Hoffman and Mr. E. Lister, Appendix II, Carnduff's *Chotā Nāgpur Landlord and Tenant Procedure Act*; T. S. Macpherson, *Porāhāt Settlement Report*.

features and complexion might have been taken for a Chinese girl. Such traits stereotyped in Sāranda seem to indicate that these Mundās have been there from a very remote antiquity without opportunities of miscegenation. Some of the young women told me they had never ventured to cross the borders of their *Pīr* . . . I give these extracts from my journal to show that in the Sāranda Kols we find a very primitive type of the race. They are, by their own account, the true autochthones of the country, and till recently, no one has ever attempted to intrude on their exclusive occupation of this mass of hills. They repudiate all traditions of migrations, which neighbouring cognates accept. The country they occupy was made for them and they for the country, and how long have they been here?

"The oldest looking village that I saw was, called Rongso, where my tents were pitched under some grand old tamarind trees of immense age. Close adjoining, two noble banyan trees stretch out their long arms and great hands over a vast area of massive slabs, which cover the ashes of the past generations of the villagers. The small huts in which the living dwell are miserable structures, but the dead lie in the most solemn and impressive burial ground that I have ever beheld. I have seen no finer banyan trees than those which here form not only the canopy of the mausoleum, but grow columns and arches separating the whole into compartments, which fill the mind with a vision or dream of aisles, transepts and crypts—an old abbey of the Elves or dryads. The site, it is said, was originally taken up by one family. There are now 15 houses and about 75 inhabitants. The deaths are at the rate of about 2 per cent. per annum. All who die do not attain to the dignity of a slab, and the ashes of several members of a family may be deposited under one stone; for this is the custom of the Mundās. The slabs above ground considerably exceeded 300 in number, but there were more buried or nearly buried. We may assume 400 slabs, and if we give only two to a slab and make allowance for the increase which, starting with one family, there must have been in numbers, we have proof of great age in what we see."

Later, Colonel Dalton adds:—"Monumental monoliths with little cromlechs in front ghost seats—I first saw in Sonāpet, a beautiful valley, the hills forming which give birth to the Sonā river, an auriferous stream, hence the name. This valley has been held for ages exclusively by Mundās. Each village is a parish with its separate burial-ground and headmen, and at the entrance of one of these, the village of Sursi, I saw a fine monument of this description, raised to the memory of a

respectable inhabitant recently demised. The Hargari, or cemetery, was at the other side of the village, and his grave was there shown to me."*

Tāntis. The Tāntis of Singhbhūm are apparently of Hindu origin, for their features are Aryan rather than aboriginal, and though they repudiate the Hindu restrictions on food, they worship Hindu divinities. They are essential constituents of every Ho village community, for the coarse cloths worn by the people in the Kolhān are almost entirely manufactured by them. They live for the most part on the proceeds derived from this source, but a large number have taken to the cultivation of land; and the *tahsīldārs*, or village accountants, and the *dākuās*, or village watchmen, are almost invariably of this caste. Being shrewd and not too scrupulous, they have acquired considerable influence in the Kol communities, where a Tānti is the legal adviser of the villagers, no suit or litigation being entered on without his opinion being taken.

Bhuiyās. According to tradition, the Bhuiyās are among the oldest inhabitants of Singhbhūm. It is said that being oppressed by the Hos, they called in the help of three Rājput soldiers of Mān Singh, who subdued the Hos and called the country they conquered, *i.e.*, the modern Porāhāt, Singhbhūm. The name Porāhāt is said to have been due to the fact that when the Rājputs made the village of Porāhāt their headquarters, they called it after Pauri the goddess of the Bhuiyās to please their Bhuiyā allies. To this day the Bhuiyās offer *tilak* to the Rājā of Porāhāt on his investiture. Another tradition relates that the first Rājā of Porāhāt was a Rājput, who while passing through the country was chosen as their ruler by the Bhuiyās, and that when his son died leaving his wife *enceinte*, the posthumous child, Kāla (black) Arjun Singh, was brought up by the Bhuiyās. These legends at least serve to show that the Bhuiyās were once a tribe of power in Singhbhūm.

Their features point to an aboriginal descent, though they are more regular than those of the Hos. Colonel Dalton considers that the Bhuiyās are the Dravidians referred to as apes in the *Rāmāyana*. "They were the veritable monkeys that aided Rāma in his invasion of Lankā. All the country now occupied by the Bhuiyās is full of traditions of that great hero. He is the favourite god of the Hinduized Bhuiyās. The most awe-inspiring of their stupendous rocks are his fanes; the most lovely of their pools are sacred in virtue of the tradition of his having bathed

* Rude Stone Monuments in Chotā Nāgpur, J. A. S. B. (1873), pp. 113, 114, 117.

in them. Hanumān, the general of the ape army, was Pawan-kā-put, 'the son of the wind'; and the Bhuiyās to the south of Singhbhūm call themselves Pawanbans, the children of the wind, to this day." They are gradually becoming Hinduized, as a result of which infant marriage is gaining ground. The Hinduized Bhuiyās still, however, retain in their own hands the priestly duties of certain old shrines to the exclusion of Brāhmans, *e.g.*, at Kiching in Keonjhar just beyond the boundary of Singhbhūm. This custom has presumably descended in Bhuiyā families from the time when Brāhmans were not, or had obtained no footing amongst them. They are described as being simple, hard-working and intelligent people.

The Kurmīs of Singhbhūm are believed locally to be the descendants of immigrants from Bihār, who came and settled down as menial servants or petty dealers. They have gradually accumulated money and acquired land, some being even headmen of Ho villages in the Kolhān. They appear, however, to be of a type different from that of the Bihār Kurmīs, for they are short, sturdy, and of very dark complexion, closely resembling in feature the Dravidian tribes around them. Not only have the Kurmīs of Bihār and Chotā Nāgpur a different appearance and different customs, but they spell their names differently. The Kurmīs of Bihār are an Aryan race, and they spell the name of their caste *Kurmī* with a smooth *r*, whereas the Kurmīs of Chotā Nāgpur spell it *Kurmī*, *Kurum* or *Kudum*, all with a hard *r* or *d*.* "The Kurmīs," writes Sir Herbert Risley, "may perhaps be a Hinduized branch of the Santāls. The latter, who are more particular about food, or rather about whom they eat with, than is commonly supposed, will eat cooked rice with the Kurmīs, and according to one tradition regard them as elder brothers of their own. However this may be, the totemism of the Kurmīs of Western Bengal stamps them as of Dravidian descent, and clearly distinguishes them from the Kurmīs of Bihār and the North-West Provinces. They show signs of a leaning towards orthodox Hinduism and employ Brāhmans for the worship of Hindu gods, but not in the propitiation of their family and rural deities, or in their marriage ceremonies."† Kurmīs.

The Kāmārs are the smiths of the district. In the Kolhān they have a very low status, and they are the poorest of the villagers, nine-tenths holding practically no land, except the small plots on which their huts are built. Kāmārs.

* G. A. Grierson, *The Kurmīs of Bihār, Chotā Nāgpur and Orissa*, J.A.S.B., Part III, 1898.

† *Tribes and Castes of Bengal*, Introduction, p. xlvi.

CHAPTER IV.

THE HOS.

THE standard authority on the Ho is the *Ethnology of Bengal*, in which Colonel Dalton has described his physique and intellect, his customs and manners, his morals and religion, his occupations and traits, individual and tribal, with great fulness and lucidity. Conditions have, however, changed considerably during the 36 years which have elapsed since that work was published. Some features of the life of the Ho have altered; fresh light has been thrown on his religion and social customs. In the subsequent account, therefore, the main portion of Colonel Dalton's description is reproduced, but certain additions are made in order that it may be brought up to date and, if possible, rendered more complete.*

TRADITIONS OF ORIGIN.

The tradition of the Hos regarding their origin and that of the human race is given by Colonel Dalton as follows†:—"Ote Borâm and Singbonga were self-created; they made the earth with rocks and water, and they clothed it with grass and trees, and then created animals,—first, those that man domesticates, and afterwards wild beasts. When all was thus prepared for the abode of man, a boy and girl were created, and Singbonga placed them in a cave at the bottom of a great ravine; and finding them to be too innocent to give hope of progeny, he instructed them in the art of making *illi* (rice beer), which excites the passions, and thus the world became peopled. When the first parents had produced twelve boys and twelve girls, Singbonga prepared a feast of the flesh of buffaloes, bullocks, goats, sheep, pigs, fowls and vegetables; and making the brothers and sisters pair off, told each pair to take what they most relished, and depart. Then the first and second pair took bullocks' and buffaloes' flesh, and they originated the Kols (Hos) and the Bhumij (Matkum); the next took of the vegetables only, and are the progenitors of the Brāhmans and Kshattriyas; others took goats and fish, and from them are the Sūdras. One pair

* I am indebted to Mr. J. C. Twidell, I.C.S., formerly Deputy Commissioner of Singhbhūm, for a note on the Hos, which has been used in the subsequent account.

† *Ethnology of Bengal*. The legend was originally published in Colone Tickell's article, *The Hodesum (improperly called Kolehan)*. J.A.S.B., 1840.

took the shell-fish, and became Bhuiyâs; two pairs took pigs, and became Santâls. One pair got nothing; seeing which, the first pairs gave them of their superfluity, and from the pair thus provided spring the Ghāsīs, who toil not, but live by preying on others. The Hos have now assigned to the English the honour of descent from one of the first two pairs, the elder. The only incident in the above tradition that reminds one of the more highly elaborated Santāl account, is the divine authority for the use of strong drinks. The Hos appear to have no traditions that throw much light on their history. They generally admit that they are of the same family as the Mundās, and that they came from Chotā Nāgpur. The Oraons sometimes say that the exodus of the Hos was caused by their invasion, but I cannot believe that the Hos could ever have given way to so inferior a race; and the tradition usually received is, that the Oraons made friends with the Mundās, and were allowed to occupy peaceably the north-western corner of the plateau, where the latter apparently have never taken root."

"The Hos of Singhbhūm are physically a much finer people than the Bhunij, the Santāls, or any other of the Kolarians. The males average five feet five or six inches in height; the women, five feet two. In features the Hos exhibit much variety, and I think in a great many families there is considerable admixture of Aryan blood. Many have high noses and oval faces; and young girls are sometimes met with who have delicate and regular features, finely chiselled straight noses, and perfectly formed mouths and chins. The eyes, however, are seldom so large, so bright and gazelle-like, as those of pure Hindu maidens; but I have met strongly marked Mongolian features, and some are dark and coarse like the Santāls. In colour they vary greatly; the copper tints are the commonest ones. Eyes dark brown; hair black, straight, or wavy, and rather fine; worn long by males and females, but the former shave the forehead. Both men and women are noticeable for their fine erect carriage and long free stride. The hands and feet are large but well formed."* The Hos still maintain their superiority over the races by whom they are surrounded both in courage and physique. They have a manly and independent air, but are to a great extent devoid of what we would call manners. The women are physically better developed than the men, but neither the male nor female sex can boast of anything in the way of beauty. They are an ugly though a decidedly interesting race. PHYSICAL TYPE.

* *Ethnology of Bengal.*

GENERAL CHARACTERISTICS. Nearly all the early accounts of the Hos agree as to their good qualities. Major Roughsedge in 1821 was struck with their manly independent bearing, and said they were as much superior to their brethren of Chotā Nāgpur " as wild buffaloes to the village herds." Colonel Tickell again wrote in 1840 :—"Three years constant intercourse with them, in which their love of truth, their honesty, their obliging willingness, and their happy ingenuous disposition, forming so striking a contrast to the mass of the people in Hindustan, may perhaps have induced me to pass lightly over faults to which they are but too liable; but this error (a pleasing one) is, I imagine, shared with me by all the European residents who were at Chyebassa." On the other hand, Sir Henry Ricketts regarded the Hos, or as he called them Kols, as savages cumbering the ground. "So long," he wrote in 1854, "as the Kols continue to be what the Kols are now, any plan which has the effect of preventing an increase of their numbers is not without advantage. I cannot consider it desirable that there should be more Kols; though I would omit no endeavour to improve the condition, both moral and physical, of those who unfortunately hold some of the fairest *parganas* of Singhbhūm." He referred to them as "a savage disgusting people," and wrote :—"When I knew the Larkā Kols many years ago, they had one redeeming characteristic. They uniformly, however much to their disadvantage, spoke the truth. Now all those with whom the authorities come most into contact, lie like other people; while, though ashamed, they, with few exceptions, wear no more clothes than they did when they had yet to learn that something more than a few leaves was customary out of Singhbhūm."

Most Europeans, however, from Colonel Dalton onwards, who have had dealings with the Hos, have liked and admired them. The latter, in summing up the character of the people, wrote :—" They are, in my opinion, physically and morally superior to the Mundās, Bhumij and Santāls. They appear to me to possess a susceptibility of improvement not found in the other tribes. They have been directly under our Government for about thirty-seven years; and, coming to us as unsophisticated savages, we have endeavoured to civilize them without allowing them to be contaminated. Whilst they still retain those traits which favourably distinguish the aborigines of India from Asiatics of higher civilization—a manner free from servility, but never rude; a love, or at least the practice, of truth; a feeling of self-respect, rendering them keenly sensitive under rebuke—they have become less suspicious, less revengeful, less bloodthirsty, less

contumacious, and in all respects more amenable to the laws and the advice of their officers. They are still very impulsive, easily excited to rash, headstrong action, and apt to resent imposition or oppression without reflection; but the retaliation, which often extends to a death-blow, is done on the spur of the moment and openly, secret assassination being a crime almost unthought of by them. As a fair illustration of their mode of action when violently incensed, I give the following:— A Bengali trader, accustomed to carry matters with a very high hand among his compatriots in the Jungle Mahāls, demanded payment of a sum of money due to him by a Ho, and not receiving it, proceeded to sequestrate and drive off a pair of bullocks, the property of his debtor. The Ho on this took to his arms, let fly an arrow which brought down the money-lender, whose head he then cut off, went with it in his hand straight to the Deputy Commissioner, and explaining to that officer exactly what had occurred, requested that he might be condemned for the crime without more ado! Murders are not now more frequent in the Kolhān than in other districts, latterly less so; but when one does take place, the perpetrator is seldom at any trouble to conceal himself or his crime.

"The pluck of the Hos, displayed in their first encounter with our troops in former wars, I have often seen exemplified on minor occasions. In competitive games they go to work with a will, and a strenuous exertion of their full force, unusual in natives of India. Once, at the Rānchī Fair, there was a race of carriages, often used by travellers in Chotā Nāgpur, drawn and propelled by men. One of these came from Singhbhūm, and had a team of Hos; a collision took place early in the race, and the arm of one of the Ho team was badly fractured. It fell broken by his side, but he still held on to the shaft of the carriage, and, cheering and yelling like the rest, went round the course. The extreme sensitiveness of both men and women is sometimes very painfully exhibited in the analysis of the numerous cases of suicide that every year occur. A harsh word to a woman never provokes a retort, but it causes in the person offensively addressed a sudden depression of spirits or vehement outbreak of grief, which few persons would a second time care to provoke. If a girl appears mortified by anything that has been said, it is not safe to let her go away till she is soothed. A reflection on a man's honesty or veracity may be sufficient to send him to self-destruction.

"In all the relations of life their manner to each other is gentle and kind. I never saw girls quarrelling, and never heard them abuse or say unkind things of each other; and they never

coarsely abuse and seldom speak harshly to women. The only exception I know is when they believe a woman to be a witch; for such a one they have no consideration. They have no terms in their own language to express the higher emotions, but they feel them all the same."

To this it may be added that the Hos are very improvident and thriftless. They waste their stores of rice on making rice-beer for their various festivals, and they will part with their lands for the most inadequate price. Many have been the instances in which a valuable holding has been sold for a pig or a bullock or a few maunds of paddy. They are like children in the hands of the foreign trader. They show, however, wonderful perseverance and application when once they set themselves to a task. They will usually tell the truth, if left to themselves; and they are as quick to admit an offence, as they are rash in committing it. Recently, for instance, a Ho, having a dispute over a field with another man, cut off his head with an axe, then carried in the head many miles to the police station, and gave himself up. Another interesting instance of the spirit of the people is that of a woman who, when her husband was killed by a leopard, killed the latter by beating in its head with a stone. They are keen hunters, no sort of game coming amiss to them; they will, it is said, kill anything they see, and eat everything they kill.

Formerly they were remarkable for their jealous isolation and their contempt for all other classes that came in contact with them, especially the Hindus. Colonel Dalton, for instance, wrote:—"Even at the present day, the exclusiveness of the old Hos is remarkable. They will not allow aliens to hold lands near their villages; and indeed, if it were left to them, no strangers would be permitted to settle in the Kolhān. Now there are settlements of Goālās, Kurmīs, and others; but though such settlements are under the authority of the Kol *Mānki* of the *Pīr*, the Kols hold little communication with them, and jealously watch and circumscribe the spread of their cultivation. They argue that they are themselves rapidly increasing, and the waste lands should all be reserved for their progeny. The only persons of alien race they tolerate, and, so far as suits their own convenience, associate with, are the few Tāntis (weavers), Goālās (herdsmen), potters, and blacksmiths, who ply their respective trades for the benefit of the community; but these people must learn their language and generally conform to their customs."

The Ho is to-day very much what he was when Colonel Dalton described him nearly 40 years ago, for he is not very sensitive to outside influence. Exclusiveness is still a distinctive feature of

his character, but much of it is wearing off in those parts where foreigners (*Dikkus*) have come in and settled. The railway, which passes as it were by his gate, is working a change in him. His views are being enlarged. His country is undergoing an economic development, and he finds himself forced to adopt the new order of things. The ideal Ho village contains a number of families of the dominant Hos with a regular distribution of Hindu castes to supply their wants. In such a village the Ho lives at his ease surrounded by the Tānti, who weaves his cloth, by the Goālā, who tends his cattle—for the Ho will not milk cows—by the Kāmār, who makes his ploughshare, his battle axe and his arrows, and by the Kumhār who makes his cooking pots and pans. The functions of these castes are to minister to his wants; they live as much for him as for themselves.

Already this state of things has begun to change. The Goālā, the Tānti, the Kāmār, the Kumhār are not only acquiring lands for themselves, but are also, through their superior intelligence, displacing the Ho in the management and control of the village economy. The Ho too finds it profitable to extend his sphere of action and observation, and prefers to buy his necessaries direct from the market, where the general body of artisans compete with one another, to having them made by the limited class of artisans of his own village. The Ho is thus gradually losing his insulation and exclusiveness, and is mixing more and more with other castes. As an instance of this change, it may be mentioned that whereas there were only 1,579 *Dikkus* or foreigners in the Kolhān in 1867, the number in 1897 was 15,755, of whom 5,643 were descendants of the old residents and 10,112 were new-comers, at whose settlement both *mānkis* and *mundās* had connived.

DEVELOPMENT UNDER BRITISH RULE.

Even in Colonel Dalton's time the Hos had made long strides in civilization. "Under the judicious management of a succession of officers, whose names will always be household words in the Kolhān, these savages have been gradually tamed, softened, and civilized, rather than subjugated. Not a dozen years ago, they steadily opposed the opening of roads through their territory, removing from the villages to the hills (their usual custom when dissatisfied and excited) till the obnoxious posts set up to mark the alignment were taken down, and the project abandoned. Now their country is in all directions traversed by good roads, made by themselves under the superintendence of their officers. New sources of industrial wealth have been opened out, new crops requiring more careful cultivation introduced, new wants created and supplied; even a desire for

education has been engendered and fostered, and already well educated Kols are to be found among the ministerial officers of the Chaibāsā courts".* Since that time there have been notable developments. The reservation of forests by the Government has served to take 529 square miles of the area of the Kolhān out of the occupation of the Hos, and the protection of 208 more square miles has further restricted the area of cultivation. Both measures have indirectly served to check the nomadic habits of the people and to bind them within the limits of their villages, so that they have learnt to attach a greater value to their lands and to bestow more labour and care on their cultivation than they ever did in former times. The railway has opened out the country, and the cultivators have found that the demand for the products of their lands from other parts of the country is large. This had led them not only to cultivate their lands with greater care, but also to extend the area of their cultivation. Cultivable wastes, which were previously neglected because it was less troublesome and more profitable to cultivate forest-covered lands, have consequently been brought under cultivation, with the result that there has been a remarkable increase in the cultivated area. Primary education, too, has done much towards civilizing the Hos, for instead of being a wild and turbulent race, they are now a peaceful and industrious people who give little trouble to the authorities.

DRESS. Formerly the Hos went about nearly naked and were not ashamed. In 1840, according to Colonel Tickell, the women of the lowest order went about "in a disgusting state of nudity wearing nothing but a miserably insufficient rag round the loins"; while Colonel Dalton wrote :—"The men care little about their personal appearance. It requires a great deal of education to reconcile them to the encumbrance of clothing ; and even those who are wealthy move about all but naked, as proudly as if they were clad in purple and fine linen. The women in an unsophisticated state are equally averse to superfluity of clothing. In remote villages they may still be seen with only a rag between the legs, fastened before and behind to a string round the waist. This is called a *botoi.* The national dress is, however, a long strip of cloth worn as a girdle round the loins, knotted behind, and the ends brought between the legs and fastened to the girdle in front ; but in the principal group of villages about Chaibāsā the young women dress themselves decently and gracefully. The style of wearing the hair is

* *Ethnology of Bengal.*

peculiar, collected in a knot artificially enlarged, not in the centre of the back of the head, but touching the back of the right ear. Flowers are much used in the *coiffure*. As with the Santāls, very massive bracelets and armlets are worn, and anklets of bell-metal."

The above remarks about the preference for semi-nudity no longer hold good. It is true that the repugnance to clothing still, in a great measure, continues, but the women, like their sex in most parts of the world, have taken to dress in a simple way. Even in the remote villages, where the *botoi* was in common use among the women thirty years ago, it is now rarely seen, and then only on old women, while in the villages close to Chaibāsā the dress of women is not only decent but graceful. Their dress, as a rule, consists of one long garment with coloured edges, which is worn round the waist, forming a petticoat, and is knotted in front. The long end is thrown up, covering the front of the body, falls over the left shoulder, and is again caught in at the waist behind. The deep bordered red edge hangs as a kind of tunic over the skirt behind, giving a picturesque setting to their upright figures.

INTERNAL STRUCTURE.

The Hos are divided into a number of exogamous septs (*kilis*) of the same type as the Oraons and Santāls, with similar rules as to the totem being taboo to the members of the group. A list published by Sir Herbert Risley contains the names of 46 septs, of which six are found also among the Santāls. The other septs appear to be mostly of a local or communal type, such as are in use among the Khonds, but this is not quite certain.* A man of one *kili* must marry a woman of another, and there are also certain social or class distinctions, which are not readily to be understood by a stranger, *e.g.*, men of good position are sometimes outcasted because either they or their fathers have made a mesalliance by marrying a woman of low rank.

BIRTH.

When a Ho's wife is seized by the pains of labour, he locks her up by herself in his house, and goes with a cock to the roof. There he sacrifices the cock to Singbonga and awaits developments, descending to cut the navel string as soon as he hears the cry of the new-born babe. After the birth of the child, both parents are regarded as being impure for a certain period, the length of which varies. During this period they may not eat with, or touch any of their relatives or neighbours. On its expiry a feast is given, the head of the child is shaved, and a name is selected. At the time of choosing the name, a grain

* *Tribes and Castes of Bengal*, Introduction, pp. xliv, xlv.

of *urid* pulse or paddy is thrown into a vessel of water. If the grain floats, the selected name is adopted; if it sinks, the name is rejected and another is put to the same ordeal. The eldest son is usually called after his grandfather, and a set of the same names is thus apt to run in a family and render its genealogy very confusing.

MARRIAGE. The payment by the bridegroom of a bride-price (*pan* or *gonung*) is essential to a marriage. This has to be paid in cattle, though in modern times so many rupees are often taken as equivalent to a corresponding number of cattle. The normal price in families of ordinary position is 10 cattle, but 60 or 70 cattle may be given, when the parties are of high standing. Doctor Hayes, the then Deputy Commissioner, endeavoured to secure a reduction of the bride-price in 1868, but was not altogether successful. "Finding that, in consequence of this practice, the number of marriages was annually diminishing and immoral intimacy between the sexes increasing, he convened a meeting of representative men, for the express purpose of discussing this question; and after a long debate, it was unanimously agreed that a reduction should be made. It was resolved that in future a *pan* was not to exceed ten head of cattle; and that if one pair of oxen, one cow, and seven rupees were given, it should be received as an equivalent for the ten head. For the poorer classes it was fixed at seven rupees. . . . . The old generation of *mānkis* vehemently opposed any reduction. The second generation, since the accession of the British, are now in the ascendant, and they entertain more enlightened views; but, notwithstanding the compact, I have not yet heard of a marriage in high life in which the reduced *pan* has been accepted."* As stated above, the high price still continues in the case of the well-to-do.

The bride-price is taken by the father, or if he is dead, by the brothers or nearest male relations; and many are the quarrels over it. The father tries to get as much as he can, and, strange to say, the daughters usually side with their father, caring apparently little for the prospect of impoverishing their future husband, if only their vanity is flattered by the magnitude of the price. Consequently, many girls grow into old maids, since the price asked for them is too high. There seems to be no limit to the number of wives that a man may have, but the children of the first wife are generally entitled to a larger share of the family property than those of other wives. As a rule, however, it is the exception to find more than one wife.

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* *Ethnology of Bengal.*

Marriages are of two kinds. One is purely and simply marriage by capture, the young man carrying off the girl from some dance or *hāt* in spite of any resistance, real or feigned, that she may make. In this case the bride-price has to be settled afterwards, and it may readily be imagined that the aggrieved father cannot always realize as much as his dignity demands. There is no difference between the two sorts of marriage as regards the legitimacy of the children, but the regular ceremonial marriage is held in higher estimation. The latter is described by Colonel Dalton as follows:—

"When a young man has made his choice, he communicates the fact to his parents; and a deputation of the friends of the family is sent to the girl's house, to ascertain all that should be known regarding her family, age, appearance and means. If the information obtained and the result of the inspection be satisfactory, and the omens observed on the road have been propitious, an offering is made on the part of the young man; and if it be received, the deputation are invited to stay, and are feasted. The report of the deputation being favourable, a day is fixed for a meeting between the parents, and the terrible question of the *pan* discussed. At this point many matches are broken off, in consequence of greed on one side or stinginess on the other. The amount agreed on has to be paid before the day can be fixed for the marriage; and when delivery of the cattle is made, a pot of beer has to be given from the bride's side for each animal.

"At last, if all this is got over, the appointed day arrives; and the bride is escorted to the village of her intended by all her young female friends, with music and dancing. The young men and girls of the village, and those invited from neighbouring villages, form a cortege for the bridegroom. They go out and meet the bride's party, and, after a dance in the grove, in which the bride and bridegroom take part, mounted on the hips of two of their female friends, they enter the village together, where there is a great feast, a great consumption of the rice beer, and much more dancing and singing. Ceremony there is none; but the turning point in the rite is when the bride and groom pledge each other. A cup of beer is given to each; the groom pours some of the contents of his cup into the bride's cup, and she returns the compliment. Drinking the liquor thus blended, they become of one *kili*, that is, the bride is admitted into her husband's tribe, and they become one. This has, I believe, succeeded an older custom of drinking from the same cup.

"After remaining with her husband for three days only, it is the correct thing for the wife to run away from him, and tell

all her friends that she loves him not, and will see him no more. This is perhaps reparation to the dignity of the sex, injured by the bride's going to the bridegroom's house to be married, instead of being sought for and taken as a wife from her own. So it is correct for the husband to show great anxiety for the loss of his wife, and diligently seek her; and when he finds her, he carries her off by main force. I have seen a young wife thus found and claimed and borne away, screeching and struggling, in the arms of her husband, from the midst of a crowded *bazar*. No one interferes on these occasions, and no one assists. If the husband cannot manage the business himself, he must leave her alone. After this little escapade, the wife at once settles down, assumes her place as the well-contented mistress of the household, and, as a rule, in no country in the world are wives better treated. Dr. Hayes says: 'A Kol or Ho makes a regular companion of his wife. She is consulted in all difficulties, and receives the fullest consideration due to her sex.' Indeed, it is not uncommon in the Kolhān to see husbands so subject to the influence of their wives, that they may be regarded as hen-pecked. Instances of infidelity in wives are very rare. I never heard of one; but I suppose such things occur, as there is a regulated penalty. The unfaithful wife is discarded, and the seducer must pay to the husband the entire value of the *pan*.*

FUNERAL CEREMONIES.

"The funeral ceremonies of the Hos are deserving of special notice, as they show great reverence for the dead. On the death of a respectable Ho, a very substantial coffin is constructed, and placed on faggots of firewood. The body, carefully washed and anointed with oil and turmeric, is reverently laid in the coffin; all the clothes, ornaments, and agricultural implements that the deceased was in the habit of using, are placed with it, and also any money that he had about him when he died. Then the lid of the coffin is put on, and faggots placed around and above it, and the whole is burned. The cremation takes place in front of the house of the deceased. Next morning, water is thrown on the ashes, search made for bones, and a few of the larger fragments are carefully preserved, whilst the remainder, with the ashes, are buried. The selected bones are placed in a vessel of earthenware, —we may call it an urn—and hung up in the apartment of the chief mourner, generally the mother or widow, that she may have them continually in view, and occasionally weep over them. Thus they remain till the very extensive arrangements necessary

* This is not the case now. The injured husband sues for damages in the Civil Courts.

for their final disposal are effected. A large tombstone has to be procured, and it is sometimes so ponderous that the men of several villages are employed to move it. Some wealthy men, knowing that their successors may not have the same influence that they possess, select during their lifetime a suitable monument to commemorate their worth, and have it moved to a handy position to be used when they die. When required for use, it is brought to the family burial place, which with the Hos is close to the houses, and near it a deep round hole is dug for the reception of the cinerary urn.

"When all is ready, a funeral party collect in front of the deceased's house—three or four men with very deep-toned drums and a group of about eight young girls. The chief mourner comes forth, carrying the bones exposed on a decorated tray, and a procession is formed. The chief mourner, with the tray, leads; the girls form in two rows, those in front carrying empty and partly broken pitchers and battered brass vessels, and the men, with drums, bring up the rear. The procession advances with a very ghostly dancing movement, slow and solemn as a minuet, in time to the beat of the deep-toned drums, not straightforward, but mysteriously gliding, now right, now left, now marking time, all in the same mournful cadence—a sad dead march. The chief mourner carries the tray generally on her head; but at regular intervals she slowly lowers it, and as she does so, the girls also gently lower and mournfully reverse the pitchers and brass vessels, and looking up for the moment with eyes full of tears, seem to say, "Ah! see! they are empty."

"In this manner the remains are taken to the house of every friend and relative of the deceased within a circle of a few miles, and to every house in the village. As the procession approaches each habitation, in the weird-like manner described, the inmates all come out, and the tray having been placed on the ground at their door, they kneel over it and mourn, shedding tears on the remains as their last tribute of affection to their deceased friend. The bones are also thus conveyed to all his favourite haunts—to the fields he cultivated, to the grove he planted, to the tank he excavated, to the threshing-floor where he worked with his people, to the *ākhrā* or dancing arena where he made merry with them—and each spot which is hallowed with reminiscences of the deceased draws forth fresh tears from the mourners. In truth, there is a reality in their sadness that would put to shame the efforts of our undertakers and the purchased gravity of the best mutes; and it is far less noisy and more sincere than the Irish "keening." When this part of the ceremony is completed, the

procession returns to the village, and, slowly gyrating round the great slab, gradually approaches its goal. At last it stops; a quantity of rice, cooked and uncooked, and other food is now cast into the grave, and the charred fragments of bone transferred from the tray to a new earthen vessel placed over it. The whole is then filled up and covered with the large slab, which effectually closes it against desecration. The slab, however, does not rest on the ground, but on smaller stones which raise it a little.

"With the Mundās, as among the Khāsiās, these slabs may cover the graves of several members of a family; but the ghost of a Ho likes to have his grave all to himself. A collection of these massive gravestones indelibly marks the site of every Ho or Mundāri village; and they may now be found so marking sites in parts of the country where there have been no Kols for ages. But in addition to the slab on the tomb, a megalithic monument is set up to the memory of the deceased in some conspicuous spot outside the village. The pillars vary in height from five or six to fifteen feet, and apparently fragments of rock of the most fantastic shape are most favoured. Close to the station of Chaibāsā, on the road to Keonjhar, may be seen a group of cenotaphs of unusual size,—one eleven feet two inches, another thirteen feet, and a third fourteen feet above the earth; and many others of smaller dimensions. The groups of such stones that have come under my observation in the Mundā and Ho country are always in line. The circular arrangement, so common elsewhere, I have not seen.

"The funeral ceremonies I have described are what I myself witnessed. Colonel Tickell tells us that on the evening of the burning of the corpse, certain preparations are made in the house in anticipation of a visit from the ghost. A portion of the boiled rice is set apart for it—the commencement, we may presume, of the daily act of family devotion above noticed—and ashes are sprinkled on the floor, in order that, should it come, its footprints may be detected. The inmates then leave the house, and, circumambulating the pyre, invoke the spirit. Returning, they carefully scrutinize the ashes and rice, and if there is the faintest indication of these having been disturbed, it is at once attributed to the return of the spirit; and they sit down apart, shivering with horror, and crying bitterly, as if they were by no means pleased with the visit, though made at their earnest solicitation.

"I have often asked the Kols if their custom of casting money, food, and raiment on the funeral pyre is at all connected with the idea of the resurrection of the body, or if they thought

the dead would benefit by the gifts bestowed. They have always answered in the negative, and gave me the same explanation of the origin and object of the custom that I received from the Chulikata Mishmis of Upper Assam, namely, that they are unwilling to derive any immediate benefit from the death of a member of their family; they wish for no such consolation in their grief. So they commit to the flames all his personal effects, the clothes and vessels he had used, the weapons he carried, and the money he had about him. But new things that have not been used are not treated as things that he appropriated, and they are not destroyed; and it often happens that respectable old Hos abstain from wearing new garments that they become possessed of, to save them from being wasted at the funeral. When the interment of the bones is accomplished, the event is made known far and wide by explosions that sound like discharges from heavy guns. This is sometimes done through the agency of gunpowder, but more frequently by the application of heat and cold to fragments of schistose rock, causing them to split with loud noises."*

Now-a-days guns are fired and drums loudly beaten on the day of the funeral; but other ceremonies described by Colonel Dalton are not observed in all cases. The increased difficulty of obtaining wood frequently causes dead bodies to be buried at once instead of being burned; and those who die by cholera or small-pox, or by a violent death, are always buried and not burned. By a curious superstition, when any person has been killed in the forest by a tiger, the road leading from the forest to the village is blocked by a fence of thorns or brushwood to prevent the spirit of the deceased coming back itself to the village or leading the tiger to it.

SEPULCHRAL MONUMENTS.

Elsewhere Colonel Dalton has given a fuller account of the sepulchral monuments of the Hos. "In the cold weather of 1871, my work took me through some of the wildest parts of the Singhbhūm district, and I saw many good specimens of the sepulchral and monumental stones of the Larkā Kols or Hos. The former are in the village, sometimes in one place or burial ground under the finest and oldest of the village trees, but sometimes the principal families have each their own collection near their houses. The sepulchral stones consist of huge slabs covering the spot or spots where the ashes repose in earthen urns, raised a few inches from the ground by smaller stones used as pillars. In the village of Borkela, eight miles south of Chaibāsā, I noticed a burial slab

* *Ethnology of Bengal.*

placed over the ashes of the grandfather of Sikur, the present deputy *mānki* of the *Pīr*. Its dimensions were as follows: length, 16 feet; breadth, 7 feet; and 1 foot 3 inches thick. Another over Turam, the grandfather of the *mānki*: length, 16 feet; breadth, 7½ feet; thickness, 1 foot. This stone, an enormous slate, was carried from its site three-quarters of a mile from the village, and the people devoted two months to the work, moving it inch by inch on rollers, when men could be collected for the purpose.

"It is not surprising that they should take all this trouble for a man in the position of the Borkela *mānki*, who is a chief of considerable influence and old family; but at the next halting place, Sargam Hato (the village of the *sāl* tree), I saw a huge stone, which had been brought to the village in anticipation of the death of an old woman, who was in the last stage of decrepitude. This old crone was not a pleasing object to gaze upon, and she had been for many years a burden to her family, but she had been kindly cared for, and had the gratification of knowing that a public funeral had been decreed to her, and the satisfaction of gazing on the monumental stone which had already been prepared to commemorate her virtues."*

There are few parts of the Kolhān, where an extensive view of several villages can be obtained, which do not include several groups of upright monumental stones. These groups may include any number, from a single stone upwards, and there is no restriction to odd numbers. The stones selected for erection are generally more or less rectangular or cylindrical in form, but sometimes they are of very fantastic shapes. These latter, however, are not due to either freak or design upon the part of the people. They are the natural forms which the flags assume in their exposed positions in the rivers. Beyond being prized from the beds by means of crowbars, they are not, as a rule, touched with any tools. The rivers, where the stones are raised, are not infrequently several miles distant from the villages near which they are erected. The transport of the stones is effected in the following manner. Partly according to the estimation in which the deceased was held, partly according to the amount of refreshments—chiefly rice-beer—which the surviving members of the deceased's family are prepared to stand, a greater or less number of men assemble and proceed to the spot where the stone is to be raised. If the flag selected is not very heavy, it is placed on a wooden framework, and so carried on the shoulders of the men to its destination. When, however, the stone is of large size, it is placed on a kind of

* *Rude Stone Monuments in Chotā Nāgpur*, J.A.S.B., Vol. XLII, 1873.

truck with massive wheels, especially constructed for the purpose. Sometimes it is necessary to make a road for the passage of such a truck; at others the number of men pushing and pulling with ropes is sufficient to carry it over the obstacles which are encountered on the way.*

Property among the Hos belongs to the family and not to the individual. On the death of a father his sons share equally, except that, as noted above, the sons of the first wife are usually entitled to a larger share than those of other wives. In dividing moveable property, an unmarried son gets a double share to provide for the expenses of his marriage, and sometimes on this account the *panchāyat* may give him an extra piece of land. Women cannot hold property, except when they have no male relatives; but widows and unmarried daughters have a right to maintenance. If, on the death of their father, the unmarried daughters equal the sons in number, each son may take one to support, but if they all live with one brother, he will get extra land for their support. If any Ho wishes to sell or mortgage his land, the members of his family have a right to the first offer. Strictly speaking, by immemorial custom, a Ho cannot dispose of his lands as he chooses. The land does not belong to him; it is hereditary and inalienable, and it must descend to his sons and sons' sons. If a Ho has no direct male issue, the land goes to his brother or next of kin; if he has no kith or kin, to the village community represented by the *mundā*. A father may partition his lands among his sons during his lifetime, retaining a portion for himself or giving it up and living with one of his sons. At the marriage of a son a father may give him a portion of his lands to set him up, and this does not debar the son from getting an additional share on his father's death to equalize his share with those of his brothers. PROPERTY.

Though the Hos are not troubled by scruples as to eating any ordinary kind of animal, from the snake and rat to the cow itself, they are in other ways very strict about caste. To eat cooked rice in the house of a Christian, for instance, is an unpardonable offence. They do not, however, have any special caste of priests. The village priest or *deori* is one of themselves, and the determining authorities in caste questions are the Ho *mānkis* and *mundās*. Lost caste is recovered by a more or less expensive feast, at which the *mānkis* and *mundās* attend. CASTE.

* V. Ball, *Rude Stone Monuments in the District of Singhbhūm*, Indian Antiquary, 1872.

LANGUAGE. The Ho language is a dialect of the Mundāri group, and a Ho can understand and converse with a Mundā, a Santāl or a Khariā. It is closely akin to Mundāri, from which however it shows slight differences in the form of certain words, in grammar and in vocabulary. It is spoken with a high shrill pitch, which cannot be imitated by a foreigner. It is very rich in the words and expressions used in village and jungle life, but is practically destitute of any way of expressing emotions or abstract ideas. Very few of the grown-up Hos can speak any language but their own, probably not more than one in a hundred in the interior. Some of the rising generation, however, attend the village schools and are being taught Hindī. It is reported that few of those *mundās* and *mānkis* who have learnt Hindī are trusted by their ryots.

FOLKLORE. The Hos possess a set of tales in which all sorts of animals figure, chiefly the jackal and the tiger; and there are other stories in which peasant boys after numerous adventures win Rājās' daughters and become possessed of kingdoms. Most of these illustrate the tricks and cunning of the skilled hunter or adventurer. One may be quoted as an instance, but it is very briefly told. A monkey, coming to a pool in the forest, noticed that many tracks of men and animals led to the pool, but that none returned. He climbed a tree, and saw that a voracious crocodile lived in the pool. He remained for several days in the tree and warned all the animals that approached not to go to the pool. The crocodile, not getting his accustomed prey, began to starve and came to terms with the monkey, giving him a golden necklace and making him his *saphahi*, *i.e.*, name-sake, a term implying among the Hos a peculiar kind of foster-brotherhood. The monkey then no longer prevented the other animals from coming to the pool. One day, as the monkey sat in a tree admiring his necklace, a hunter came along and aimed an arrow at him. The monkey called out, just in time to prevent him shooting, and offered his necklace to save his life. The hunter took it and went off, but, after going a short distance, thought that he might get something more out of the monkey. So he turned back, and again aimed at him with an arrow. Thereupon, the monkey promised to show him where more valuables could be got, and led him to the pool, where the crocodile ate him up.

A number of other folklore stories of the Hos will be found in *The Folklore of the Kolhān* by Mr. C. H. Bompas, I.C.S., published in "The Journal of the Asiatic Society of Bengal", Part III, 1902. Mr. Bompas there points out that the stories may be divided into two groups: (1) animal stories, in which the principal

characters are animals, for the most part denizens of the jungles; and (2) stories dealing with a settled state of society in which Rājās, priests, and members of the different Hindu castes follow their usual occupations. "It is," he writes, "interesting, but perhaps scarcely profitable to try and deduce from the latter some hints of the previous history of the Hos, who, as we know, are a strongly democratic race, with a well-developed tribal system. They look on themselves as the owners of the soil and are unwilling to admit the claims of any overlord."

RELIGION.

To the Hos the world is full of spirits or *bongas*, the chief of which is Singbonga or the sun. They worship him with offerings of fowls and liquor, and their most binding oath commences with the statement, "The sun-god is in the sky." As regards other *bongas*, their name is legion. They haunt trees, rocks and rivers, or appear in the form of monstrous snakes or terrible man-tigers. In each village is a sacred grove, a remnant of the primæval forest, in which resides Desauli, the protecting spirit of the village. In their homes the Hos worship the spirit of the house and the "old people" or ancestors, whose names the father transmits to the son. All the spirits, if not by nature malignant—and they generally are malignant—require continual propitiation by means of sacrifices, the belief being that unless such offerings are made to them they are a power for evil. Illness, for instance, is usually regarded as due to the influence of some *bonga*; and the more serious and continued the disease, the greater the value of the animal that must be sacrificed. First, they sacrifice a fowl, and then, if this offering does no good, a goat. If a goat fails to procure relief, they increase the size of the sacrificial animal, immolating, one after the other, a sheep, a calf, a cow, and a buffalo, to appease the ill-will of the spirit. Their efforts often end in ruining the family or burdening it with debt, and in the end they probably will go to the dispensary at Chaibāsā.

The Hos are strongly attached to their own beliefs, and few become converts to Christianity. In 1901 there were only 901 Ho Christians in the district, out of a total of 232,743. On the other hand, there is some tendency towards Hinduism, especially in caste matters; some Hos, for instance, are inclined to show increased respect to Brāhmans as compared with other men. It is said that this tendency has not spread far; but if not popular, it is at least noticeable, for at the last census it was reported that "some Hos style themselves Hindus and profess to believe in the Hindu gods and goddesses; some have taken to wearing the Brahmanical thread."

DEITIES. From the results of a special enquiry made during the census of 1901, it appears that the following deities are worshipped by the Hos:—

Desauli.	Marang Buru.	A-Bonga.
Jahira Buri.	Buru Bonga.	Mā-ali Bonga.
Marang Bonga.	Bāram Bonga.	Jugni Bonga.
Pangura Buri.	Chāndu Homol.	Gara Churdu.
Panwi Bonga.	Baibera Japu Buri.	Oa-Hapram.
Nagay Era (or Binday Era).	Gote Churdu.	Eray Bonga.
	Dhānkudru.	Ad-ata.

Desauli Bonga, who is believed to reside in the sacred grove called *jahira* or *sarna*, is the village tutelary spirit, who protects the village from disease and other calamities. He has no idol or other visible representation; but his place of worship is sometimes marked by a few stones surrounded by wooden pegs (as in the case of Marang Buru), and during the Bahtauli *Parab* in Asārh by a green branch of a *bhāliā* tree driven into the ground. The wooden pegs, it is said, are intended to call the attention of the spirit to the fact that a sacrifice has been made to him—to remind him of the offering lest he forget. Jahira Buri is regarded as his wife, and is worshipped with him. The annual worship takes place during the Bā *Parab* when the *sāl* tree comes into flower. At this festival a place is prepared at the foot of a tree outside the village site. Here a cock and a hen are sacrificed, which are taken by the *deori* or *dewa*, *i.e.*, the village priest. A black chicken is made to fly from the place and is pursued and killed by the village boys. Having been killed, it is left on the spot, to be afterwards taken and eaten by the *Dikkus* of the village, *i.e.*, foreigners, such as Goālās. Desauli is also worshipped if the rains hold off, and privately in case of illness, if a sorcerer says that the illness is due to his displeasure.

Marang Bonga is worshipped on the village *khaliān* or threshing floor once a year after the rice has been harvested, receiving a libation of rice beer only. He is also worshipped at a stake in cases of illness, the relatives of the sick person sacrificing a buffalo. Pangura Buri is his wife, and is similarly worshipped in cases of illness. Panwi or Pawi Bonga, who resides in the *jahira*, is the goddess of small-pox, and it is said that formerly human sacrifices were made to her. Some villagers regard Panwi as the wife of Desauli, and in such cases Jahira Buri is treated as the wife of Mā Buru and worshipped in a separate grove. Nagay Era, or Binday Era, is the goddess of itch, who has the

power of curing itch caused by bathing in a dirty tank, if she is offered hen's eggs, and of bringing down rain to end a drought, if a pig is sacrificed to her.

Marang Buru and Buru Bonga are regarded as deities having power to heal diseases, while Bāram Bonga is believed to stop epidemics of cattle disease. Chāndu Homol, *i.e.*, the moon, presides over itch and boils, Baibera Japu Buri over diseases generally, and Gote Churdu, who lives in cattle-sheds, over cattle disease. Dhānkudru (or Dhān Churdu) lives in the house with the *purahs* or receptacles for rice, and brings good crops, but she can also cause abortion. A-Bonga protects hunters against tigers. Mā-ali Bonga causes paralysis, and Jugni Bonga cattle disease. Gara Churdu (or Gura Kachai), who lives in rivers and streams, produces hysteria and death, if not appeased. Oa-Hapram, literally 'the old men of the house,' are the spirits of ancestors, to whom sacrifices must be made at every festival; otherwise there will be sickness in the house. Eray Bonga can make any journey or marriage procession a failure, *e.g.*, the traveller, bride or bridegroom may die, the journey be fruitless, the marriage broken off. Her displeasure may be augured by omens, such as a jackal crossing the path, crows cawing, etc. Ad-ata or Besid-ata is an evil spirit taking possession of people and causing various evils, *e.g.*, the man whom she possesses will fall down senseless or become poor and end with beggary.

There seems to be one common feature in most of the offerings, viz., that rice is spread out, and some animal is sacrificed after being made to eat it.

SPIRITS OF THE DEAD.

The Hos appear to have little conception of the state of the spirits of the dead. Some say that the spirits of dead persons remain outside the house in the air, till the *kāmān* or purification-day, *i.e.*, the day of shaving and washing clothes, etc. On the *srāddha* day the spirits are called in and take shelter in the house, where they remain for ever, taking now and then *hāndiā* offered by the descendants. Others say that the spirits of those whose dead bodies are buried remain on earth (in the house), and that the spirits of those whose bodies are burned go away and mix with the air. The spirits of women who die in child-birth become evil spirits known as *churgins*, which assume the form of a big fire, frighten people, etc. The spirits of those killed by tigers remain in the jungles and, being transformed into tigers, also frighten people, when they go into the jungles.

WITCHCRAFT.

The worst feature of the Hos' religion is their belief in witchcraft. "All disease in men or animals," writes Colonel Dalton, "is attributed to one of two causes,—the wrath of some evil spirit,

who has to be appeased, or the spell of some witch or sorcerer, who should be destroyed or driven out of the land. In the latter case a *sokha*, or witchfinder, is employed to divine who has cast the spell, and various modes of divination are resorted to. One of the most common is the test by the stone and *pailā*. The latter is a large wooden cup, shaped like a half cocoa-nut, used as a measure for grain. It is placed under a flat stone as a pivot for the stone to turn on. A boy is then seated on the stone, supporting himself by his hands; and the names of all the people in the neighbourhood are slowly pronounced, and as each name is uttered, a few grains of rice are thrown at the boy. When they come to the name of the witch or wizard, the stone turns, the boy rolls off. This, no doubt, is the effect of the boy's falling into a state of coma, and losing the power of supporting himself with his hands. In former times, the person denounced and all his family were put to death, in the belief that witches breed witches and sorcerers. The taint is in the blood. When, during the Mutiny, Singhbhūm district was left for a short time without officers, a terrible raid was made against all who for years had been suspected of dealings with the evil one, and the most atrocious murders were committed. Young men were told off for the duty by the elders; neither sex nor age were spared. When order was restored, these crimes were brought to light, and the actual perpetrators condignly punished.

EXORCISM. "Some of the *sokhas*, instead of divining the name of the person who has cast the evil eye on the suffering patient, profess to summon their own familiar spirits, who impart to them the needed information. The *sokha* throws some rice on a winnowing sieve, and places a light in front of it. He then mutters incantations and rubs the rice, watching the flame, and when this flickers, it is owing to the presence of the familiar; and the *sokha*, to whom alone the spirit is visible, pretends to receive from it the revelation, which he communicates to the inquirer, to the effect that the sufferer is afflicted by the familiar of some rival *sokha*, or sorcerer, or witch, whom he names. The villagers then cause the attendance of the person denounced, who is brought into the presence of the sufferer, and ordered to haul out his evil spirit. It is useless for him to plead that he has no such spirit—this only leads to his being unmercifully beaten; his best line of defence is to admit what is laid to his charge, and to act as if he really were master of the situation. Some change for the better in the patient may take place, which is ascribed to his delivery from the familiar, and the sorcerer is allowed to depart. But if there is no amelioration in the condition of the sick person, the

chastisement of the sorcerer is continued till he can bear no more, and not unfrequently he dies under the ill-treatment he is subjected to, or from its effects. A milder method is, when the person denounced is required to offer sacrifices of animals to appease or drive away the possessing devil; this he dare not refuse to do. And if the sickness thereupon ceases, it is of course, concluded that the devil has departed; but if it continue, the sorcerer is turned out of his home and driven from the village, if nothing worse is done to him."*

The *sokha* does not always denounce a fellow-being; he sometimes gives out that the family *bhut* is displeased, and has caused the sickness. In such cases an expensive propitiatory offering is demanded, which the master of the house provides, and of which the *sokha* gets the lion's share. It is not only women that are accused of having dealings with the imps of darkness. Persons of the opposite sex are frequently denounced; nor are the female victims invariably of the orthodox old hag type. The person denounced does not always deny the charge, as may be gathered from the following story told to Dr. Ball by the Deputy Commissioner. A Ho having lost some of his cattle by disease employed the witch-finder to discover the author of the mischief. After the usual incantations, a certain old woman was pointed out. On being charged with the offence, she calmly admitted that she was guilty of having "eaten" the cattle. She was, however, forgiven, but warned against causing any further injury. After a time the man's eldest son died, and the woman was charged with having "eaten" him. Again she admitted the charge, but this time added -"I was not alone in doing so, but was aided by three sisters." All the women of the village and neighbourhood having been assembled, they were made to sit down in a circle, and the old woman, walking round, dropped fragments of cloth behind each of the three whom she accused They were made to stand forth, and likewise admitted that they had shared in devouring the young man. The father, addressing the first old woman, said: "I forgave you for eating my cattle, but this I cannot forgive." Arming himself with a sword, he caused the four women to carry down to the riverside the bier upon which his son was laid. He then proceeded to kill and cut off the heads of the women, one after another, none of them seeking safety in flight, though the last took temporary refuge under the bier. Having accomplished the quadruple murder, the man forthwith delivered himself up to justice, and

* *Ethnology of Bengal.*

in his subsequent trial, detailed with full *minutiæ* all the circumstances of which the above is a brief sketch.*

FESTIVALS. Māghi.

With the Ho the year passes in a succession of *parabs* or festivals, the chief of which is the Māghi *Parab*, so called because it is held in the month of Māgh (January-February), "when the granaries are full of grain, and the people, to use their own expression, full of devilry. They have a strange notion that at this period men and women are so overcharged with vicious propensities, that it is absolutely necessary to let off steam by allowing for a time full vent to the passions. . . It opens with a sacrifice to Desauli of three fowls—a cock and two hens, one of which must be black,—offered with some flowers of the *palās* tree (*Butea frondosa*), bread made from rice-flour, and sesamum seeds. The sacrifice and offerings are made by the village priest, if there be one; or if not, by any elder of the village who possesses the necessary legendary lore. He prays that, during the year they are about to enter on, they and their children may be preserved from all misfortune and sickness and that they may have seasonable rain and good crops. Prayer is also made in some places for the souls of the departed.

"At this period an evil spirit is supposed to infest the locality; and to get rid of it, the men, women, and children go in procession round and through every part of the village, with sticks in their hands as if beating for game, singing a wild chant, and vociferating violently till they feel assured that the bad spirit must have fled—and they make noise enough to frighten a legion. These religious ceremonies over, the people give themselves up to feasting, drinking immoderately of rice beer till they are in the state of wild ebriety most suitable for the process of letting off steam. . . This festival is not kept at one period in all the villages. The time during which it is held in different villages of a circle extends over a period of a month or six weeks; and, under a preconcerted arrangement, the festival commences at each village on a different date, and lasts three or four days, so the inhabitants of each may take part in a long succession of these orgies. As the utmost liberty is given to girls, the parents never attempting to exercise any restraint, the girls of one village sometimes pair off with the young men of another, and absent themselves for days. Liaisons thus prolonged generally end in marriage."†

Colonel Dalton has given a lurid account of the excesses practised at the festival in his time. "The festival becomes a

* V. Ball, *Jungle Life in India*, pp. 115-16.
† *Ethnology of Bengal*.

Saturnale, during which servants forget their duty to their masters, children their reverence for parents, men their respect for women, and women all notions of modesty, delicacy and gentleness,—they become raging Bacchantes. . . Their natures appear to undergo a temporary change. Sons and daughters revile their parents in gross language, and parents their children; men and women become almost like animals in the indulgence of their amorous propensities. They enact all that was ever portrayed by prurient artists in a Bacchanalian festival or Pandean orgy; and as the light of the sun they adore and the presence of numerous spectators seem to be no restraint on their indulgence, it cannot be expected that chastity is preserved when the shades of night fall on such a scene of licentiousness and debauchery." This account of open indecency and licentiousness does not altogether hold good at the present day; but it must be admitted that the Māghi *Parab* is attended by an excessive amount of drinking and a great deal of license, and it is at this season that promiscuity of sexual relations is most common and most readily condoned.

The next in the order of festivals is the Bā *Parab* or flower (*bā*) festival. This takes place when the *sāl* tree is in bloom in March or April, and is held in honour of the founders of the village and the tutelary deity or spirit. The boys and girls collect basketfuls of the flowers, make garlands of them, weave them in their hair, and decorate their houses with them. Each house makes an offering of these flowers, and sacrifices a cock. The people dance for a couple of days and nights incessantly, and refresh themselves meanwhile with beer; but it is a quiet kind of dance, and there are no open breaches of decorum. The selection of *sāl* flowers as the offering to the founders of the village is appropriate, as there are few villages that do not occupy ground once covered by *sāl* forest. At this period new ground, if there is any, is cleared for cultivation. Bā *Parab*.

The third festival is the Damurai, which is celebrated in May at the time of the sowing of the first rice crop. It is held in honour of the ancestral shades and other spirits, who, if unpropitiated, would prevent the seed from germinating. A he-goat and a cock are sacrificed. The fourth festival is the Hīrā *Parab* in June, which is supposed to propitiate Desauli and Jahira Buri and to secure a blessing on the crops. This is followed by the Bahtauli *Parab*, which takes place in July. Each cultivator sacrifices a fowl, and after some mysterious rites, a wing is stripped off and inserted in the cleft of a bamboo, and stuck up in the rice field and dung-heap. If this is omitted, it is supposed OTHER FESTIVALS.

that the rice will not come to maturity. The sixth festival is called Jum-nama, and is considered of great importance. It is solemnized in August, when the upland rice ripens, and, till it is complete, new rice must not be eaten. At this festival the first-fruits of the harvest are offered to Singbonga and a white cock is sacrificed to him. To eat new rice without thus thanking God is regarded as impious. The seventh festival is the Kalam *Parab*, when an offering of a fowl is made to Desauli on the removal of the rice straw from the threshing floor to be stacked.

AMUSEMENTS. One of the favourite amusements of the Hos is dancing. "The ordinary Ho dance is an amorous, but not a very rapid or lively movement; but the Māghi dance is like a *grande galope*,—a very joyous, frisky, harum-scarum scamper of boys and girls through the village, and from one village to another." A spectator thus describes one of the larger dances:—"More than 3,000 people assembled and kept up dancing and feasting for two days and nights. I was much struck with the absence of drunkenness and revelry. None the less did the young men and women seem to enjoy themselves, devoting themselves assiduously to the dance and to the refreshments freely provided. It was odd to see an elderly beau join in the ranks of the dancers, his blue, green or red umbrella under his arm, and his countenance as serious as that of a judge, keeping step with great precision and posing in the most grotesque attitudes. The men act as masters of the ceremonies, the lines of girls with arms entwined suiting their steps and figures to those of the men who dance in front of or facing them." Cock-fighting is also a popular pastime. At every *hāt* may be found a number of Hos collected in a corner of the market-place indulging in this sport. In some instances, hundreds of men each with a cock meet by previous appointment, for the purpose of devoting the day to cock-fighting. On these occasions betting in pice is sometimes indulged in, but, as a rule, the stake is limited to the vanquished cock, which becomes the property of the owner of the conquering bird. The birds are almost invariably equipped with steel spurs.

Hunting is another favourite amusement. To quote from Colonel Tickell's amusing account:—"The Hos are keen sportsmen, a fact which the *Sāhib log* at Chaibāsā soon found to their cost; their Mantons and Purdeys and Westley Richards might as well have been left unpurchased, for scarcely a living thing in the shape of game could show itself in the neighbourhood, without the country being up in pursuit. In the quail season, when the *dhān* is cut, every herdsman tending his cattle has his hawk on his fist, besides large parties of youngsters

from the villages, who keep close ahead of the cattle; and the instant a quail or partridge rises, the nearest *rishi* or *chikra* cuts short his existence. I have frequently, returning home with an empty bag, met parties of them with provoking bunches of dead quail in their hands. On these occasions they would laugh heartily at the success of their system over mine, but generally end by offering me half of their spoils. My retaliation used to be in the snipe *khets*. These birds, they confessed, their hawks could not overtake, and a successful right and left shot would restore the credit of the *banduk*."*

They also organize great battues, described by the same writer as follows :—"From the burning of the grass till the new crop becomes too high, *i.e.*, between January and June, the Hos scour the jungles, in large parties and at uncertain periods, for wilder game, surrounding and driving to a centre the deer and other animals. But the grand meeting is in May, about the Chait *Parab*, when people of all sects and classes repair to the hills north of Singhbhūm. The preliminaries of the drive are arranged by ambassadors and emissaries from Singhbhūm, the Kolhān, and the Jungle Mahāls, and vast multitudes draw in from every quarter from Sikharbhūm, from near Bānkurā and Midnapore on the east, and from the borders of Chotā Nāgpur on the west. On the given day these crowds, extended in lines, draw towards a common centre, sweeping the Jānkiburu hills and other ranges which reach from Chotā Nāgpur to the Subarnarekhā river, separating Tāmār from Singhbhūm; as the lines approach each other, the slaughter commences.

"The uproar is difficult to describe, and the scene the wildest imagination can picture. Those deep secluded villages, those barely pervious dells, the huge solitary hill-tops, buried in one vast sheet of pathless jungle, which except on this annual occasion are never visited by man, now swarm with countless hordes. In front of them the different animals pass and repass, bewildered by opposing hosts. The huge *gaurs*, roused from their noonday retreats, stalk with stately steps along the hill-side, till, infuriated by the increasing din, they rush through the forest, heedless of rock or ravine, and rending the branches in their ponderous flight; the wild buffaloes thunder across, brandishing their immense horns, stamping and wheeling round their young ones; the *nīlgāis* gallop past like a charge of cavalry. The stately *sāmbar*, the beautiful axis, the barking

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* *The Hodesum (improperly called the Kolehan)*, J.A.S.B. 1840.

deer or *mantjāk*, dash along, clearing the copsewood with flying bounds, and suddenly stopping with erect ears and recurved neck, as the tainted gale warns of danger ahead. The fairy-like *orey*, or small red-deer, with noiseless feet comes skimming over the tangled underwood, skipping in wild starts to the right and left, and sorely bewildering a host of Rājās, Thākurs, and their bodyguards, who, perched upon *machāns* (scaffolds), in vain try to bring their lengthy matchlocks to bear; with snort and puff a "sounder" of pigs scurry through. The redoubled uproar from without draws the attention to something which has excited the beaters. The reeds and grass are seen to wave, as if some bulky form were sliding through them; and at length, loath to leave the haunts which had concealed him so long, out comes the tiger, with a lumping, stealthy trot, crouching to the earth, with ears quivering, and turning to catch every sound. He has soon passed on into the leafy depths, from which his hollow growl may be occasionally hard. And last of all, as the peacocks begin to mount into the air, and the jungle fowl with noisy cackle take wing, a loud sonorous grunt or shout ushers in the sturdy old *bhāluk* (bear), who, forced from the friendly shelter of rocks, comes bundling over the ground, and shaking his sides in a heavy gallop, oft stopping, wheeling round, and threatening his enemies.

The reports of matchlocks, the "click" of the arrows striking against trees, the shouts of the multitude, the roars, the screams, and groans of the animals, the piping of flutes, the beating of drums, the braying of trumpets, reach their climax, and the multitude, composed of all classes and sorts, meet near the Rājā's *machān* to compare notes of the sport. Here are the ever-dancing and singing Santāls, dressed out in flowers and feathers, with flutes ornamented with streamers made of pith; the wild Khariās, or hillmen, from the Lakhisinni hills in Barābhūm; the Kurmīs, Tàntis, Sunris, Goālās, Bhumijs, etc., with sonorous *dāmmās* or kettle-drums, and other uncouth music, armed with swords, *balwās*, and bows and arrows of every description; the Hos, simple and unpretending, but with the heaviest game-bags; the little ill-featured Tāmāriās, with spears, shields, and matchlocks; the Nāgpur Mundās, with huge ornaments stuck through their ears, indifferently armed with bows and arrows, clubs, or *balwās*; the southern Kols, and the far-comer from Sāranda, with their chain earrings and monstrous *pagris*; the Bhuiyās, with their long bows ornamented with horse tails or the feathers of the blue jay, and their immense barbed arrows; the *paiks* of the Rājās, Thākurs, Kunwars, and

other zamīndārs, with their shields, *talwārs*, powder-horns, and immense matchlocks with rests, dressed out in all colours; lastly, the Rājās, Thākurs, etc., themselves, with guns of Delhi manufacture, prodigious scimetars, or an occasional *angrezi banduk* (English gun), the gift of some *Sāhib* long passed from the scene, seldom fired, but kept for show in a venerable clothing of rust.

"The Ho villages," writes Colonel Tickell, "are in general unpicturesque, owing to their building on high barren spots, where the trees attain no size; they are very irregular, each house being separated and hedged in by itself, with its own little plot for planting maize, *til*, or tobacco; a street for suggers (*sagars*, *i.e.*, carts) generally runs through the village, and in the centre, an open space of turf, shaded by two or three tamarind trees, contains the slabs of stone under which the "rude forefathers of the hamlet sleep." On these stones the people assemble daily to talk or lounge, when there is no work to do in the fields. They scarcely ever build by rivers, preferring the vicinity of some small spring The beautiful Baitaranī, every wind of whose stream would be a subject for the artist's pencil or the poet's pen, runs its crystal waters through regions of deserted forests, where the vastness of canopying trees, and the luxuriance of wild vegetation, show the richness of the soil; while four or five miles inland, the country is populous and well cultivated. I have never satisfactorily ascertained the reason of this bad taste; but among other causes, I have been told it was the fear of their little children tumbling into the water! Whatever it may be, the open, barren spots they select are more healthy than those selected for beauty would be. VILLAGES.

"A Ho, if he be worth three or four ploughs, lives in a very comfortable manner. The houses of the *mundās* and *mānkis* are substantial and capacious, built so as to enclose a square. The walls are of stout and well-joined stockading work, covered with mud, and neatly 'leeped' or plastered with cow-dung or chalk and water. The principal building is commonly ornamented with a verandah supported on carved wooden pillars, and covered with an excellent thatched roof. It is divided into three compartments—a sleeping room, an eating room, and one for general stowage. Opposite this house, and about 30 paces off, is another of ruder construction for servants, travellers, or guests, and the flanks are joined by byres or cow-houses, a granary and often a pig-stye. In the centre of the square generally stands a pigeon-house built of logs, on high timbers, neatly thatched over. None of their villages are extensive, owing to the dislike they have to congregate together, for fear of fire or contagious diseases; so that

the crest of almost every rising ground throughout the country is occupied by a few scattered houses."

VILLAGE LIFE.

As regards the village life of the Hos, Colonel Dalton writes:—"From the setting in of the rains to the harvest, the time of the people is fairly employed in cultivation. The women have their full share of labour in the fields; indeed, the only agricultural work they are exempted from is ploughing. They work from early morn till noon; then comes the mid-day meal, after which their time is pretty much at their own disposal. The young people then make themselves tidy, stroll about the village, or visit neighbouring villages; and the old people, sitting on the grave-stones, indulge in deep potations of rice beer, and smoke, or gossip, or sleep. Among the amusements of the Hos I must not omit to mention peg-tops. They are roughly made of blocks of hard wood; but their mode of spinning and playing them, one on another, is the same as with us. Their agricultural implements consist of the ordinary wooden plough tipped with iron; a harrow; the *kodāli* or large hoe; a sickle; the *tāngī* or battle axe, which is used for all purposes; the block-wheeled dray; and an implement with which to remove earth, in altering the levels of land to prepare it for irrigation and rice cultivation. The latter consists of a broad piece of board firmly attached to a pole and yoke, so that its edge touches the ground at an angle, as it is drawn by oxen or buffaloes attached to it. The Hos make these agricultural implements themselves; every man is to some extent a carpenter, handy with his adze, and clever in simple contrivances. The Kols plough with cows as well as oxen; but it is to be recollected that they make no other use of the animal, as they never touch milk. Buffaloes are preferred to bullocks as plough cattle. They have a rude kind of oil-press in every village. They have no notion of weaving, but every village has one or two families of Tāntis, or weavers, who are now almost undistinguishable from the Hos. The villagers make over their cotton to the weavers, and pay for the loom labour in cotton or grain."*

COMMUNAL SYSTEM.

The indigenous village system of the Mundā-speaking races, based upon a federal union of villages under a single divisional headman, which is gradually dying out in Chotā Nāgpur, still survives among the Hos. This organization was adhered to at the first settlement of the Kolhān in 1837, and care has been taken to maintain it at each successive settlement. The whole estate is divided into groups of 5 to 20 villages, each under a

* *Ethnology of Bengal.*

mânki or divisional headman, while each village has its own *mundā* or headmen. The latter are all subject to the authority of the *mānkis*, who are assisted by *tahsildārs* or village accountants (a post introduced in 1867) and by *dākuās* or constables appointed by the *mānkis*. Every *mundā* is responsible for the payment of the revenue, and for the detection and arrest of criminals in his village, to the *mānki*, who is in his turn responsible to Government. For acting as revenue collectors, the *mānkis* receive a commission of 10 per cent. and the *mundās* 16 per cent. of the revenue which passes through their hands. Besides these duties, the *mānkis* and *mundās*, each in his degree, have certain informal powers to decide village disputes and questions of tribal usage; but their position as arbiters in such cases is not acknowledged as it used to be. Twenty years ago it was reported that "these attributes of authority still exist but are seldom employed, as the Hos much prefer going to court rather than apply to their headmen even in the most trivial matters. The faith once reposed in them is fast disappearing, owing to their having learned the practice of bribe-taking from their more civilized neighbours in Bengal." These remarks are confirmed by the experience gained in the last settlement of the Kolhān, in which it was found that in most disputes the parties absolutely refused to have their cases referred to the headmen and preferred to have their disputes settled by outsiders.

CHAPTER V.

PUBLIC HEALTH.

CLIMATE. SPEAKING generally, those portions of the district that are open and free from jungle are healthy, while the forests are very malarious at certain times of the year, especially from August to October. One of the worst types of malarial fever, however, is said to be rife in the Bāndgāon estate, which is on a plateau 2,002 feet above sea-level and is comparatively free from jungle.

VITAL STATISTICS. Since 1892, when the present system of registering vital statistics was introduced, the death-rate has never exceeded the birth-rate, but, on the contrary, has always been very much below it. In 1907, for instance, the death-rate was 23·73 per mille, while the birth-rate was 41·88 per mille, and the average mean ratio of deaths and births during the previous five years was 21·70 and 37·83 per mille respectively. The highest mortality recorded was in 1894, when the number of deaths was 27·04 per mille, and the lowest was in 1893, when it was only 16·78 per mille. The corresponding figures for the birth-rate are 44·24 per mille in 1904 and 28·33 in 1895.

PRINCIPAL DISEASES. Fever. According to the returns submitted year by year, the greatest mortality is caused by fever; but, as is well known, a number of deaths due to other causes are returned under this head. In spite of this, the proportion of deaths due to fever is comparatively small, the death-rate since 1892 never having risen to 20 per mille, except in 1896 when it was 21·20 per mille The marginal table will show sufficiently how light is the incidence of mortality from fever, as compared with the whole of Bengal, and even the healthy plateau of Chotā Nāgpur.

	1902-06.	1907.
Singhbhūm ...	16·75	18·96
Chotā Nāgpur ...	18·40	23·93
Bengal ...	21·86	23·18

The prevailing fevers are malarial fevers of the ordinary intermittent and remittent types, usually followed by enlarged spleen and often by prostration. Malarial fever is more prevalent, and of a more severe type, in the Manoharpur thāna, in the west and south of the Kolhān, in the north and west of the Chakradharpur thāna, and in the south of the Ghātsilā thāna.

Cholera rarely breaks out in a serious epidemic form, the total number of deaths caused by it in the five years ending in 1907 being less than 1,200. In no year, indeed, since 1892 has the mortality been even 1 per mille except in 1894 and 1897, when it was 2 and 1·92 per mille respectively. Earlier records, however, show severe outbreaks in 1861, 1866 and 1879. **Cholera.**

Epidemics of small-pox are also rare, the number of deaths in the last four years being only 113. There was, however, a serious outbreak of this malignant disorder in 1902, when it caused 3,294 deaths representing 5·36 per mille of the population. The disease was particularly virulent in the thānas of Chakradharpur and Ghātsilā, and, though every effort was made to combat its spread by revaccination, the people would not undergo the operation, saying that it would interfere with their cultivation. There was also a severe epidemic in 1866, which calls for notice owing to the peculiar treatment of the patients, which is said to have been largely instrumental in their deaths. Directly the small-pox pustules appeared on a patient, he was covered all over with ashes, and in that state exposed to the sun. Others, again, were rubbed with turmeric. These were the only methods of treatment used. **Small-pox.**

Dysentery and diarrhœa appear to cause but little mortality, and respiratory diseases still less. Ophthalmia is not uncommon, being at its worst in April and August, and being very prevalent in some years. **Other diseases.**

At the census of 1901 special enquiries were made regarding the number of persons afflicted with insanity, leprosy, deaf-mutism and blindness. The result was to show that blindness is uncommon in Singhbhūm, only 67 out of every 100,000 males and 81 out of every 100,000 females being blind. The proportion of lepers is also very low, viz., 47 and 32 per 100,000 respectively. There are 66 male deaf-mutes and 52 female deaf-mutes in every 100,000 of either sex, while the ratio of persons returned as insane is only 19 and 16 per 100,000 respectively. **Infirmities.**

In 1908-09, 22,000 persons or 36·19 per mille of the population were successfully vaccinated, the average during the previous five years being 18,699 or 30·91 per mille. Formerly inoculation was generally practised in the eastern portion of the district. Colonel Tickell, writing in 1840 with reference to this part of the country, left it on record that:—"Singhbhūm from the obverse manners of the Oriyās is yearly scourged by fevers, cholera, and small-pox. This latter disease, propagated by the Brāhman inoculators, has within the last year spread with fearful havoc **VACCINATION.**

into the Kolhān, and, most unfortunately, simultaneously with the introduction of vaccine, to which the evil has alone been attributed."

MEDICAL INSTITUTIONS.

There are only two charitable dispensaries in the district, situated at Chaibāsā and at Jagannāthpur in the Kolhān. The dispensary at Chaibāsā was established by Government in 1837 and was transferred to the charge of the Municipality in 1884. It is supported almost entirely by Government contributions and a grant from the Municipal Fund, but has an investment fund of Rs. 2,000 in Government securities. There are 25 beds for male and 14 beds for female patients. At Jagannāthpur outdoor relief only is afforded, but two beds are kept for emergent cases.

CHAPTER VI.

FORESTS.

THE forests of Singhbhūm, both reserved and protected, extend, as shown in the marginal table, over 1,085 square miles, or more than one-fourth of the total area of the district. They are divided between two Divisions, the Singhbhūm Division, which is under a Deputy Conservator of Forests, and the Chaibāsā Division, which is in charge of an Extra Assistant Conservator. The former Division comprises all the reserved forests in the Kolhān and Porāhāt, the protected forests in Porāhāt, and 59 square miles of protected forests in the Kolhān, besides a small detached forest in Rānchī. The latter Division comprises the remainder of the protected forests in the Kolhān, which have an area of 179 square miles and are scattered over 900 square miles of country, besides some 14 square miles of protected forests in Mānbhūm. This Division was formed in 1906 for administrative convenience and in order to ensure a closer supervision of these protected forests. AREA AND SITUATION.

SITUATION.	AREA IN SQUARE MILES.		Total area.
	Reserved.	Protected.	
Kolhān ...	529	238	767
Porāhāt ...	196	122	318
Total ...	725	360	1,085

The reserved forests of the Kolhān are situated almost entirely in the west of that estate, where they occupy a number of low but often steep and rocky hills, with valleys intervening. The ridges have a general trend from north-east to south-west, but small hills, with countless little rocky valleys between them, occur to such an extent as to render it almost indefinable. Interspersed with the forest, especially in its easternmost half, numerous groups of villages are to be found; but the Sāranda forest (*i.e.*, the tract

The greater portion of this chapter has been reproduced from a note contributed by Mr. J. W. A. Grieve, Deputy Conservator of Forests, formerly in charge of the Singhbhūm Division.

bounded on the west, south and east by the States of Gāngpur, Bonai and Keonjhar) is practically uninhabited and forms an unbroken sheet of almost pure *sāl*, the like of which is hardly to be seen elsewhere in India. The protected forests of the Kolhān lie to the east of the reserve, and are scattered irregularly throughout its entire area in blocks varying greatly in shape and size. The reserved forests of Porāhāt are all situated in the Kolhān *Pīrs*, with the exception of a portion of the Bera block, which lies in Porāhāt *Pīrs*; and the protected forests in the estate comprise all land which is neither reserved forest nor occupied for cultivation and habitation.

CHARACTER OF FORESTS.

The *sāl* forests.

In the reserved forests *sāl* (*Shorea robusta*) is the predominant and by far the most important tree. In village lands trees of other species, such as *kusum*, *mahuā* and mango, are more valuable than *sāl* on account of their edible and saleable products, *e.g.*, *mahuā* flowers, *mahuā* and *kusum* seed oils, the lac which grows on *kusum* trees, and the fruit of the mango, jack, tamarind, etc. The most characteristic tree, however, is *sāl*; in fact, did no tree of any species other than *sāl* exist in the reserved forests of the Singhbhūm district, they would still rank among the most valuable in India; and without it, they would yield a very insignificant revenue. Looked at from the commercial aspect or from the widely different point of view of the cultivator, its importance is incalculable. It germinates everywhere profusely—on steep and rocky slopes almost devoid of soil, on upland plateaux, and in damp valleys, provided always the soil is not water-logged. It is to be found in all ages and in all conditions, in woods both pure and mixed, frequently to the exclusion of all other species. Hacked about, mutilated, and severely damaged by the fires which break out every year in the village lands, its coppice shoots cover the hillsides more recently brought under cultivation; while the more fertile areas in the reserved forests, which have been more or less successfully protected from fire during the past decade, are everywhere covered with a magnificent growth of poles and saplings. In the bottoms of the broader valleys it is found at its best, and in such localities perfectly sound and well-grown trees of 10 feet in girth, and over 100 feet in height, are occasionally met with. On the steeper ridges, especially those with a southern slope, it is of poorer quality, and in the worst localities rarely exceeds 5 feet in girth and 40 feet in height.

Mixed forests.

In very rare instances, usually in consequence of insufficient drainage, *sāl* is entirely absent, its place being taken by *āsan* (*Terminalia tomontosa*), *simal* (*Bombax malabaricum*) and other species. Mr. Haines, whose knowledge of the flora of these

forests is unrivalled, describes the distribution of the different trees as follows :—" No *sāl*, as a rule, is to be found on very dry south, south-easterly and south-westerly slopes, which contain mixed crops in which *hesel* (Anogeissus), Odina wodier, *sāli* (Boswellia), *teli* (Sterculia urens), and Cochlospermum are the most conspicuous trees, and, on the barren rocks, Euphorbia Nivulia. On steep northern and north-easterly slopes again, other trees often, but not always, replace the *sāl*. These trees are usually *hesel*, species of Bauhinia, Gmelina, Adina, *pasu* (Cleistanthus collinus), Helicteres, Nyctanthes, and the Dendrocalamus male bamboo. Bamboo in parts of the Porāhāt forests and Samtā is common on all aspects, and is often abundant in the valleys. Where it occurs, the rock is usually very close to the surface."

Other important species are :—Terminalia tomentosa, which feeds the tusser silk worm, for which purpose it is largely pollarded by the ryots throughout the village lands ; Pterocarpus Marsupium (*hīd*), which occurs scattered in the valleys and on the hill slopes, and yields a first rate planking, though large trees are rare ; Terminalia Chebula yielding myrobalans, Anogeissus latifolia, A. acuminata, Adina cordifolia (*karam*), Bassia latifolia (*mahuā*), Schleichera trijuga (*kusum*), which produces the best lac, Eugenia, mango and many others.

The only minor product of importance is *sabai* grass (Ischæmum angustifolium), which is collected and sent to the paper mills in and about Calcutta. Owing to the more successful protection of the forests from fire during the last few years, the value of the *sabai* grown in them is deteriorating, as a result of the increase of weeds, etc., which are the forerunners of forest growth. Consequently, whereas the last lessee paid Rs. 36,000 a year for the right to collect this grass from the reserved forests, and as far as can be ascertained, extracted about 80,000 maunds per annum, the lease for the next three years realized only Rs. 17,000 per annum and is likely to decrease in value still further.

RESERVED FORESTS. History.

It was first proposed to constitute Sāranda, *i.e.*, that part of Singhbhūm south-west of the Kāro river, as forest in 1864. The ground was examined by Captain Losack, Deputy Conservator of Forests in 1870-71, and again by Mr. Davis, Deputy Conservator, in 1879-80. The latter reported that the damage done by fires was very serious, adding that it was almost equalled by the damage done to the *sāl* by tapping for resin. The demarcation of Sāranda was completed during 1880-81, except the boundary with the Bonai State on the south, which was not finally completed till 1898-99 ; and the Singhbhūm Division was constituted in

1881-82, when timber-works on a small scale were started "in order to provide employment for the people." The reserved forests in Porāhāt were constituted in 1890, that estate, which had been confiscated in 1858, being then under the management of Government. In 1895 Government divested itself of the management and restored it to Kumâr Narpat Singh, with the reservation that the forests of the estate which were then under the Forest Department were to continue to be managed by that Department on behalf of the proprietor without any right of interference by him or his successors. This arrangement still continues.

During the 10 years 1881-82 to 1890-91, departmental works were continued, but the total revenue from them amounted only to Rs. 17,119, while the expenditure was Rs. 23,745. In 1885 Dr. Schlich wrote his "Report on Forest Administration in Chotā Nāgpur" and estimated that the forests were capable of yielding 5,000 mature trees per annum. In 1890-91 the opening of the Bengal-Nâgpur Railway for goods traffic gave a great impetus to the timber trade, and Mr. Dansey, the then Conservator of Forests, put a stop to the prevailing system of permitting purchasers to select what trees they wished on payment of Rs. 10 each. In 1895-98, 200,000 broad-gauge sleepers were cut for the Rai Bareili-Benâres Railway; altogether 20,921 trees were felled and cut into 807,627 broad-gauge sleepers, about 8½ lakhs of revenue being realized from this source alone. In 1898-99 the work of opening out the Division by a system of first class cart-roads was started, and has been vigorously pushed on ever since. The wisdom of this policy is proved by the fact that, in several instances, the cost of the first construction of a road has been more than covered, within 2 years of its opening, by the revenue realized from the dry wood brought down it. New well-aligned cart-roads, 12 feet wide, were constructed at the rate of 33 miles a year between 1904 and 1908. The principal roads having been made, a new programme of construction has recently been sanctioned, which, commencing in 1909, will provide for an average of 10 miles of new roads annually.

In 1906 the Chaibâsâ Division was created to include most of the protected forests, which previously formed part of the Singhbhūm Division.

System of management.

The system now adopted for selling timber from the reserved forests is briefly as follows. The whole area has been divided up into six working circles. In five of the circles an area technically known as a coupe is set aside to be worked annually. From that

area practically all trees of 6 feet in girth and over are sold standing by auction. In the remaining working circle (Saitba), which has to supply the wants (chiefly fuel) of Chaibāsā and Chakradharpur, the system of coppice under standards has been adopted, *i.e.*, every tree is cut flush with the ground except a few (about 30 per acre) of the more promising young poles, which are reserved to grow to a size sufficient to produce timber. Under this system, the ground cut over is re-stocked with the shoots which spring from the stumps of the cut trees, and not from seed as under other systems.

The system of sale, which was introduced in 1905-06, is known as the bonus or monopoly system. Under this system, auction sales take place of monopolies to extract timber available for exploitation in coupes or other well-defined areas at competitive prices, the purchasers of such monopolies having also to pay at fixed rates for the logs and scantlings which they prepare for removal over and above the bonus or monopoly price bid by them. At present, in order to simplify the procedure, the Divisional Officer endeavours to sell by auction the trees standing on the stump. The purchaser is then at liberty to deal with them as may suit his convenience, *e.g.*, if the market for logs is good, he can take his trees out in logs; if not, he can saw sleepers or other scantlings. Under this arrangement the forest staff is not occupied with elaborate measurements and the preparation of bills for royalty. Measurements are kept for statistical purposes only, and in order that average figures may be obtained for the yield in cubic feet of different sizes of trees.

Markets.

There has been for some years past a large and growing demand for the timber of these forests, though much depends on the state of the timber market. The finest logs are sent to Calcutta for building purposes; a large quantity go to the Sundarbans and other places for boat-building; and dry poles are exported by thousands to the coal-fields, to Nadiā, and to other parts of Bengal and Bihār.

Revenue and prospects.

The following table shows the average annual receipts and expenditure for the past 10 years (1898-99 to 1907-08):—

Division.	Timber.	Fuel.	Total.	Minor produce.	Revenue.	Expenditure.	Surplus.
	c. ft.	c. ft.	c. ft.	Rs.	Rs.	Rs.	Rs.
Singhbhūm ...	348,766	502,602	851,368	29,787	1,13,415	88,715	24,700

These figures, however, convey no idea of the capability of these magnificent forests. It is well within the mark to say

that they are capable of supplying about 2 million cubic feet of *sāl* annually, which at an average rate of only annas 4 per cubic foot will produce a gross annual revenue of about 5 lakhs. During the past 5 years, the gross revenue has gone up from Rs. 84,000 in 1903-04 to about Rs. 1,90,000 in 1907-08, when the surplus was over Rs. 85,000.

Protection.

Owing to the long hot weather, to the dryness of the climate, to the intense heat of the sun, and to the scorching west winds, which blow nearly all day for some 3 or 4 months during the year, the forests of Singhbhūm are among the most difficult to protect from fire of any in India. To these adverse natural factors must be added the inveterate fondness of the Kol for smoking the *pikā*, a sort of cigarette made of tobacco rolled up in a *sāl* leaf. No cooly is without one of these, either in his mouth, behind his ear, or tucked into his waist for future use. As he is too poor to go to the expense of buying matches, he resorts to the primitive method of obtaining fire to light it, by rubbing two sticks together and igniting a bunch of grass. In a high wind, where the whole country is as inflammable as tow, the lighting of a cigarette is fraught with no small risks ; and many fires are caused by this means. Again, the Kol has an insatiable appetite for animal flesh of nearly all sorts. Rats, snakes, squirrels, etc., all form welcome additions to his menu, and the easiest method of obtaining them is to smoke them out of their hiding places. The fact that a few thousands of acres of forest may be burned down during the process is of small moment to the Kol. He has his *shikār* ; his appetite is appeased ; and the chance of detection is comparatively slight.

Another source of danger lies in the fires that annually ravage the forests in the adjoining Native States ; but this danger has been greatly minimized by increasing, where necessary, the width of the cleared fire-lines bounding them, and by greatly improved methods of supervision and patrolling. Some idea of the difficulty and labour of protecting these reserves may be obtained from the fact that there are 728 miles of external boundary lines and 264 miles (to be increased up to about 335 miles) of internal fire-lines to be cleared once yearly ; and the cut grass and continually falling leaves have to be swept from them twice or thrice a year. In other words, a length of 1,000 miles has to be cleared, in addition to sweeping and burning over some 2,000 miles.

In former years fires raged throughout the reserves. As late as 1893-94, 86 per cent. of the total area was burnt. So far as records go, a good fire year seems invariably followed by a bad one ; but it is satisfactory to note that, with a single exception,

taking the series of alternate years, the areas burnt in the good and bad years show a steady diminution. One result has been that many areas which formerly were partially stocked have now become densely stocked with saplings, which have sprung up from seed.

The damage done by men, except as afore-mentioned, and by cattle trespass is inconsiderable, chiefly owing to the fact that the wants of the people are met almost entirely from the protected forests, whence any *bonâ fide* ryot can, subject to certain rules, cut for his own use house poles, thatching grass and dry firewood, free of charge. He may also graze his cattle without restriction within these areas. The district, as a whole, being a thinly populated one, the forests have been put to no great stress in supplying the wants of the inhabitants, who, moreover, in the majority of cases, still have a considerable supply available in the uncultivable waste pertaining to their villages. Unfortunately, the Kol seems unable to grasp the fact that a forest was made for any purpose other than to be destroyed, and its timber wasted wholesale. The object lesson supplied by an adjacent village put to difficulties for want of the very products that he himself has destroyed is lost upon him. Any forest left undemarcated has, therefore, small chance of continuing to be worthy of the name of forest. Relations with the people.

Despite this, however, there is no doubt that the Kol is beginning to be more careful in attending to the rules governing the fire protection of the reserves. This happy result is due, in a large measure, to the punishments meted out to transgressors of the rules in recent times; and generally speaking, the area burnt over tends to become less every year. There has hitherto not been occasion to throw open the reserves for grazing purposes, nor, with the amount of labour provided by the forests in road making, timber carting and other similar work, is such a contingency likely to occur. The residents of 138 Kolhān villages, termed "right-holders", are entitled to receive supplies of firewood, thatching grass, fodder grass, date-palm, *sāl* and other leaves, bamboo and other minor forest produce for their own use from the Saitba block of reserved forest, on payment of an annual cess of two pice per rupee of the land revenue payable by them.

The protected forests were first constituted in 1894, when Government issued a notification declaring that all waste and forest land in the Chotā Nāgpur Division which was the property of Government was to be protected forest within the meaning of the Indian Forest Act. These orders applied to the Kolhan Government estate, and also to the Porāhāt estate, which was PROTECTED FORESTS.

then the property of Government. They were passed not with the object of excluding or diminishing the rights of the tenantry, but with the object of regulating the exercise of those rights and preventing their wanton abuse by individuals to the prejudice of the community.

Kolhān. In the Kolhān, during the settlement of 1895-97, proceedings were taken to demarcate the excess waste and jungle into blocks of protected forest. It was found that the Government orders could be given effect to in only 202 out of the 911 villages under settlement. In the rest of the villages it was found either that the waste and forest land was just sufficient for the reasonable requirements of the people, or that the excess was so broken up and scattered that its separation from the villages was not practicable. In the 202 villages dealt with an area of waste and forest land at least equal to the cultivated area was included within the village boundaries.

The separated protected forest is comprised in 58 main blocks, covering an area of 208 square miles, many of which comprise portions of two or three different *Pīrs*. Further, in order to facilitate the supervision of the protected forests by the *mānkis*, the portions lying within their circles have been divided into 107 sub-blocks, the boundaries of these being demarcated by erecting piles of stones at short distances along the lines. The average size of each of the main blocks is 2,335 acres, or 3·6 square miles, and that of the sub-blocks 1,266 acres, or about two square miles. In many of the blocks there are outlying isolated plots of rice and *gorā* cultivation. The ryots were induced to relinquish the latter, but they absolutely refused to give up the rice lands; and as these were in most instances old fields that were measured at the settlement of 1869, and in some cases the only rice lands the ryots held, it was felt that it would be a great hardship if they were deprived of them, particularly as they could not be compensated with other rice lands in the village. The ryots were therefore permitted to hold them on the distinct understanding that cultivation was not to be extended. These protected forests are tantamount to fuel and fodder reserves. They are not set aside for the purpose of making revenue :—indeed, Government loses a small sum annually upon their upkeep in order that they may be capable of supplying the local demand.

Porāhāt. Porāhāt was restored to Kumār Narpat Singh in 1895, the year after the orders constituting protected forests were passed, but, under the reservation made by Government, the protected forests remained under the charge of the Forest Department. Orders

were passed in the same year that the village areas should be marked off in blocks of a convenient shape, adding to the cultivated lands such a quantity of waste land as might be sufficient for the needs of the villagers, and that all land not included within such boundaries should be protected forest. This was to be done at the time of settlement, but the settlement did not take place till many years later. In the meantime, the rules imposing certain limitations on the use of forest produce remained inoperative, no restriction due to them being placed on the use of the jungle by the tenants until the demarcation of blocks.

In the course of the survey of 1900 the question of the future management of the protected forests in the estate was taken up, and it was decided that such blocks of waste lands as were suitable for management as protected forests should be so managed, and that the rest should be kept for extension of cultivation, on which a check had been placed by the formation of the reserves, and should be made over to the Rājā for management by himself. In accordance with these orders, out of 159·65 square miles of waste lands the Settlement Officer demarcated 25 large blocks with an aggregate area of 37 square miles, and 246 smaller blocks, in 162 villages, covering an area of 14·58 square miles. The former were called protected forest blocks, and the latter village forests.

After this demarcation Government directed that the large blocks should be managed as protected forest by the Forest Department, and the small blocks by the village headmen under the Deputy Commissioner; that the zamīndār should be required to undertake that the remaining waste, if released to him, should be managed according to the customs prevalent in the estate; and that the Deputy Commissioner should have authority to give a final decision in any question on which doubt might arise. The zamīndār declined these terms; and as the demarcation of the small blocks or village forests had been carried out on the supposition that the remaining jungle would be made over to him, a fresh arrangement was made. It was decided that such of the village forests as adjoined the 25 large blocks should be incorporated in the latter, and that, where possible, two or more small blocks should be combined to form a fresh demarcated protected forest block of reasonable area. The remainder was to be considered undemarcated and administered along with the rest of the waste lands. In pursuance of these orders, 25 blocks covering 37 square miles were demarcated, and subsequently 10 blocks extending over 5 square miles. As regards the undemarcated lands, Government decided in 1907 that they should not be released to the

zamīndār for the present, but that their management should continue to vest in the Forest Department.

With regard to the revenue derived from the protected forests of Porâhāt, Mr. T. S. Macpherson, the Settlement Officer, writes:—"From 1895 onwards, the revenue has consisted almost exclusively of the proceeds of sale of timber ringed by villagers in extending cultivation. In all cases, it is a very stringent rule of the Forest Department that the express permission of the villagers must be obtained before such timber may be cut and removed, and all cutting by the contractor is instantly stopped wherever the villagers object. They always object if an attempt is made to cut green trees in their village, and in such cases, the Department forthwith prohibits cutting and the removal of the timber. Thus, only the timber of big trees which are dead or ringed, which is useless to the villagers, is sold; it is only sold with their consent, and only to prevent economic waste or illicit sale, never with the object of making revenue."

OTHER FORESTS. The Deputy Commissioner reported as follows in 1903 regarding the other forests in the district:—"When Dhalbhūm was under the Encumbered Estates Act, it was proposed to make about 500 square miles of reserved forests in that estate, and lease it to the Forest Department. A survey was made, but the proprietor refused to have the proposal ratified. Other estates of the district all possess forests of considerable value. The importance of preserving these forests on account of climatic reasons has been recognized, but no system has yet been devised to prevent the waste to which zamīndār and ryot alike are only too prone."

CHAPTER VII.

AGRICULTURE.

GENERAL CONDITIONS.

AGRICULTURAL conditions vary considerably in different parts of Singhbhūm. The northern and eastern portion of the district consists chiefly of a long strip of country which, where not hilly, is undulating with an elevation of only 400 to 700 feet. Beyond this the ground rises till it becomes an elevated plateau embracing some 700 square miles of country, 1,000 feet above sea-level, which extends southwards until it meets the hills of the Orissa Feudatory States. The rest of the district, to the west and south-west, is a wild mountainous tract. For practical purposes, the country may be divided into three tracts, first the comparatively level plains, then hills alternating with open valleys, and lastly the steep forest-clad mountains. In the last, cultivation was formerly more or less nomadic, the clearances being abandoned after a single crop had been harvested from the virgin soil, but this wasteful system is discouraged, and extensive areas have been formed into forest reserves. The plains are embanked for rice cultivation; in the intermediate tract the valleys are carefully levelled and grow rice; while the uplands are roughly cultivated with millets, oil-seeds and occasionally rice.

RAINFALL.

The rainfall is ordinarily sufficient, but it is frequently capricious and its distribution unequal. This is well illustrated in Mr. Taylor's Report on the Settlement of Porāhāt. "Rainfall," he writes, "is most abundant in Anandpur and the Kolhān *Pīrs* of the estate, where a loss of crops is rare. It is, however, sometimes capricious in the Sadant *Pīrs*, especially in the Chakradharpur and Porāhāt *Pīrs*, causing occasional loss of crops. These *Pīrs* are situated in a valley with parallel ranges of hills north and south of them; the clouds are not infrequently attracted across the valley; and the anxious cultivators have the mortification of seeing daily the moisture-laden clouds pass over their heads without discharging their much-coveted burden. In this tract one village may get a magnificent crop, while the rice on the neighbouring fields stands with erect and quivering ears parching in the sun."

IRRIGATION.

The rivers and streams traversing the district are not much used for irrigation, for the currents being for the most part very rapid, the drainage is soon carried off. The most usual method of irrigation consists of the construction of embankments or

Bāndhs.

bāndhs across the line of drainage, *e.g.*, at the upper end of a depression or *jor*. The water is thus held up in a kind of reservoir and is used for watering the crops at a lower level by means of artificial channels or percolation. In the Kolhān Government estate there are 943 reservoirs of this kind, and the area protected by irrigation from them is estimated at 17·6 per cent. of the cultivated area. In the Porāhāt estate 350 *bāndhs* have been counted; and it is estimated that in the district as a whole a tenth of the cultivated area is irrigated in this way. Many of the *bāndhs* are of a temporary nature, being made by running an embankment across the bed of a stream. Others are used merely for drinking and bathing purposes, or for a supply of water for cattle.

This system seems capable of further extension owing to the configuration of the country, which is sloping and undulating, and interspersed with numerous hill streams of various dimensions, which render such reservation of water easy enough by simply throwing embankments across drainage lines or small hill streams. It seems also possible that something might be done to create large reservoirs, for occasionally, as at Sonāpet, the streams break through by deep and narrow gorges from subordinate lateral valleys into the main valley. In such cases, the lateral valley may, by throwing a comparatively inexpensive dam across the gorges, be converted into a huge reservoir, the waters of which would have a "head" of more than 250 feet.* It was, indeed, at one time proposed by the Tata Steel and Iron Company to make a huge dam across the Sanjai river in such a gorge and flood 7 square miles of country, but this large project was abandoned.

Many of the *bāndhs* are small, and, as at present constructed without sluices, are of little value as a protection against famine in a year of drought. On the other hand, they are undoubtedly useful in ordinary years and in years in which the rainfall, though deficient, is not so defective as to cause an absolute failure of crops. They also certainly tend to improve the outturn of crops in the fields commanded by them. They are, however, not to be relied upon as famine preventive works, since they depend on rainfall, and their utility is thus least in the years when irrigation

* Records, Geol. Surv. Ind., Vol. XXXI, Part II, p. 60.

is most required. If there is a continuous cessation of rain, the water in the reservoir is useless unless the *bāndh* be cut; and this is undesirable, first, because it would weaken the *bāndh*, and secondly, because it might not be possible to repair the breach before the next rains, so that the usefulness of the *bāndh* would be lost for the remainder of the season.

Wells. Wells are but little used for irrigation. In the Porāhāt estate, for example, in an area of 813 square miles the settlement records show only 36 *pucca* and 20 *kutcha* wells, *i.e.*, only one well for every 15 square miles. There are, it is true, many *daris*, *i.e.*, holes dug in low-lying land, but they are used for drinking and not for irrigation, the top being usually planked over to prevent pollution.

Classes of land. There are three main classes of land called *berā*, *bād* and *gorā*. *Berā* lands are the lands at the bottom of valleys and depressions, which receive all the detritus washed off the slopes, and are naturally or artificially irrigated. They are the richest of all the lands, yielding good crops of winter rice, followed occasionally by linseed, barley or pulses. The lands higher up the slope are called *bād*, and grow early rice, cereals, pulses and miscellaneous crops. The uplands, which are composed of light soil, are known as *gorā*. *Gorā* land situated close to the village is generally well cultivated and manured, and frequently yields two crops annually. *Gorā* land situated further from the village is not tilled so carefully, is rather barren, and is usually sown with some crop, such as *kodo* and *sarguja*, which does not require much attention. In the Kolhān there is this further practical distinction that the *berā* and *bād* lands are embanked, and the *gorā* lands are not embanked.

In Porāhāt embanked rice land is called *don* and is classified according to its character and quality into *berā* or *garhā*, *nāli* or *ādhgarhā*, and *bādi*. *Berā*, or lands of the first quality, are embanked lands, which, being in the bed of the stream, are copiously irrigated, and contain water practically all the year round. *Nāli* are lands on the slopes of watercourses, which receive a certain amount of irrigation and are intermediate in yield between *berā* and *bādi*. *Bādi* is practically embanked upland growing a precarious crop dependent on the rainfall. Each embanked field or *khet* usually consists of several plots called *keāris* or *āris*, and the embankment round each plot is called *ār*, *ail* or *āri*. *Gorā*, as in the Kolhān, is upland soil, and usually represents an intermediate stage between jungle and *don*. The jungle is first cut, and the lower parts of the *gorā* thus cleared are converted into *don* at the cultivator's convenience.

In Dhalbhūm the lands are divided into three main classes, viz., *bahāl*, *kānāli* and *bād*. *Bahāl*, as the word indicates, means the best rice lands situated at a very low level in which drainage water collects. *Kānāli* or *nāli* means rice lands made in the beds of small nullahs or streamlets. *Bād* lands are terraced rice lands, which are generally situated at a high level next to the *gorā* or uplands. *Bād* lands also include some lands growing crops other than rice, viz., *bādhā* or sugarcane fields, and *kālāmāti*, which grow vegetables and other valuable crops. Besides these, there are *bāstu* or homestead lands, *udbāstu* or cultivated *bāri*, and *gorā* or uplands growing cereals and pulses, such as *gorā* or *āus dhān*, *urid*, *mūg*, *kurthī*, *kodo*, *maruā*, *sarguja*, cotton, etc.

PRINCIPAL CROPS.

The following table shows the normal area under the principal crops and the percentage of those areas on the normal net cropped area of the district, according to statistics compiled by the Agricultural Department:—

NAME OF CROP.	Normal acreage.	Percentage on normal net cropped area.	Name of crop.	Normal acreage.	Percentage on normal net cropped area.
Winter rice ...	315,000	38	Summer rice ...	300	...
Sugarcane ...	1,000	...	Wheat ...	3,000	...
			Barley ...	800	...
TOTAL *Aghani* CROPS	316,000	38	Gram ...	8,000	1
			Other *rabi* cereals and pulses.	120,000	14
Autumn rice ...	263,000	31			
Jowār	5,000	1	Other *rabi* food-crops.	1,000	...
Bājrā	5,000	1			
Maruā	15,000	2	Linseed ...	7,000	1
Indian-corn ...	39,000	5	Rape and mustard	20,000	2
Other *bhadoi* cereals and pulses.	40,000	5	*Til* (*rabi*) ...	1,500	...
			Other oil-seeds ...	36,000	4
Other *bhadoi* food-crops.	1,000	...	Tobacco ..	300	...
			Late cotton ...	3,000	...
Early cotton . .	4,000	...	Other *rabi* non-food crops.	900	...
Til (*bhadoi*) ...	3,500	...			
Other *bhadoi* non-food crops.	300	...	TOTAL *Rabi* CROPS	201,800	24
TOTAL *Bhadoi* CROPS	375,800	45	Forest ..	699,310	83
			Twice-cropped area	55,000	7

Rice.

The character of rice cultivation in Singhbhūm is determined by the physical conformation of the country. Nothing resembling the great level rice plains of Bengal proper is to be met with throughout the district. Almost everywhere the face of the country is undulating and broken up by alternate ridges and

depressions, which for the most part form the channels of small streams. In most places the land has to be made available for rice cultivation by opening out and terracing the depressions, utilizing the springs at their sides, and constructing dams (*bāndhs*) at their heads. This having been done, rice is grown at the bottom or on the sides of the shallow saucer-shaped hollows. In the latter case a certain amount of levelling has to be done, plots being cut out of the sides of the ridges or slopes. The fields thus rise above the other in a series of long low steps, but each step is generally broad and the rise is very gradual, so that it cannot properly be described as a system of terracing, such as prevails in some hilly districts. Small embankments to hold water are made round each plot, and as soon as the rains set in, the plot is flooded, and the water is retained until the crop ripens. The poorer qualities of rice are grown on the uplands or tops of the ridges in land which is not levelled or embanked at all, and which depends for moisture on the rainfall alone.

There are three crops of rice. The early rice is sown broadcast on *gorā* lands after the first fall of rain in June, and is reaped in August and September. The *bhadoi* or autumn rice is sown in June on *bād* land, and is reaped towards the end of October and November. This crop is either sown broadcast or transplanted. The winter rice crop is sown in the nursery early in July, is transplanted to *berā* land in the latter part of July or early in August, and is reaped in December. The first step in its cultivation consists of preparing a nursery bed by repeated ploughings after rainfall and sowing the seed thickly over it. When the seedlings have attained a height of six to twelve inches, they are transplanted to the fields, which in the meantime have been ploughed three or four times and harrowed. There is also a small crop of early rice called *tewan*, which is planted in the embanked terraces in March and is cut in July and August.

The crop, after being cut, is taken to open threshing floors, which are well cleaned and plastered. There are two modes of threshing, one by beating out the grain by the feet, the other by having it trodden out by bullocks. As the straw is much broken in the process of threshing, it is ill-adapted for the purpose of thatching, and is used chiefly as cattle fodder. The grain, when threshed out, is stored in large drums made of twisted straw rope, locally termed *purās*, which are kept on rough wooden platforms within the dwelling-houses. The *dhenki*, so common in other parts of the country, is not much used among the Hos. Their ordinary method of husking rice is by

putting the paddy into a hollow made in the ground and crushing it with a wooden pounder worked by hand.

Other cereals and pulses.

Of other cereals the most important is maize or Indian corn, which is commonly grown on high lands near the homesteads, as is also *maruā* (*Eleusine Coracana*). Barley is grown to a considerable extent, but wheat is raised on only a small area, chiefly on *bād* lands after the rice crop has been reaped. A considerable variety of millets are cultivated, such as *gundli* (*Panicum miliare*) grown on uplands; *jowār* or *gangai* (*Sorghum vulgare*) grown on hillsides which have been *jhūmed* and on level *gorā* land at their base; the spiked millet called *bājrā* (*Pennisetum typhoideum*), *kodo* and *sāwān*. The more important pulses are gram, *kurthī* (*Dolichos biflorus*), *urid* (*Phaseolus radiatus*) and *rahar* (*Cytisus cajan*). *Mung*, *khesāri*, *barai*, *romha*, *masur* and *kerao* are grown in smaller quantities. Gram, *khesāri*, *masur* and *kerao* are grown on rice lands after the paddy crop is reaped, and the other pulses are grown on the high *gorā* lands.

Oil-seeds.

The principal oil-seeds are rape and mustard, *til* or sesamum, linseed, and *sargujiā* or sunflower (*Verbesina sativa*.) Linseed is grown on rice lands, as well as on *gorā* lands, and the others on *gorā* lands only. Oil is also expressed from the seeds of the *kusum* tree (*Schleichera trijuga*), the fruit of the *mahuā* (*Bassia latifolia*) and the seeds of the *karanj* (*Pongamia glabra*). The former is used in cooking, the last two for anointing the body; the Hos also sometimes use *mahuā* oil in cooking.

Sugarcane.

Sugarcane is grown on only a small area, and in the Kolhān is confined to the *Dikkus* or foreign settlers. The fields chosen are situated near tanks and rivers, as the crop requires repeated irrigation. It is planted from cuttings in the months of February and March, and is cut in the following December and January.

Cotton.

Cotton is practically the only fibre crop, the quantity of land under jute and *san* hemp being minute. Three kinds of cotton are grown, viz., *buri kapās*, *rhotia* and *lambua*. The first is an annual, said to have been introduced by Hindu cultivators; the second is an indigenous annual grown on *gorā* lands with Indian corn and other cereals; the third is a perennial, also grown on *gorā* land. In 1907-08 the area under cotton was 7,000 acres.

The variety known as *buri kāpās* calls for special notice. It is a prolific variety, grown chiefly by the aboriginals, which produces a fairly long staple cotton of a quality that will, it is said, find a ready sale in the European market. Regarding this variety the Director of Agriculture wrote in the Report of the Agricultural Department for 1906-07:—"Many varieties of cotton have been tried from time to time in this Province, including

a large number of exotic varieties—American, Egyptian and Sea Island—but the results have in most cases been very unsatisfactory. Enquiries made in 1905-06 led me to the conclusion that if anything was to be done towards improving the cultivation of cotton in Bengal, it would be best to work upon indigenous or already acclimatized varieties. The cotton locally known in Singhbhūm and some adjoining districts as *buri kāpās* appeared on the whole to give the best promise of success. This cotton belongs to the species *Gossypium hirsutum*, and is of American origin, though the history of its introduction into this Province cannot be properly traced.

"Two compact areas were selected for the operations—one in the neighbourhood of Chakradharpur in the Singhbhūm district, and the other around Jāmtārā in the Santāl Parganas. These localities were selected for the following reasons:—The local conditions were suited to the growth of cotton; the cultivators had been accustomed to grow cotton themselves; the agricultural conditions were similar to those of places where it was known that this variety of cotton had already been grown; and finally the sites were convenient for the purpose of inspection and supervision of the cultivation. A Travelling Inspector of the Department was placed in special charge of the work. Seed was distributed to about 40 cultivators near Chakradharpur and to about 47 cultivators in the neighbourhood of Jāmtārā, and money advances were given to them on certain conditions. At the Chakradharpur centre the seed was sown between the 29th of May and the 16th of June 1906, and at the Jāmtārā centre between the 15th and 29th June. The leaf-roller attacked the plants near Chakradharpur, and the red cotton bug appeared in numbers at both centres.

"In both areas the cotton did very well and produced a far better crop both in quantity and quality than the cultivators had seen before. Samples of the lint were sent for appraisement to two firms in Calcutta, and they valued it at between Rs. 35 and Rs. 36 a maund. A large quantity of seed cotton from the Chakradharpur centre was sent to the Rāmdyāl Cotton Mills, Goosery, where it was ginned and spun into yarn. Some of the lint was first spun into 50*s*. yarn, when it stood a test of 22 lbs. per lea. Some was spun still finer into 80*s*. yarn, giving an average test of 17 lbs. per lea. The Manager spun nearly 6 maunds of lint into yarn and reported the result to be most satisfactory. Samples were also sent to other mills with somewhat similar results. A sample of the cotton was sent to the Imperial Institute, London. The report of the Director shows that the lint was fairly soft, of good lustre and of normal strength;

that the average length of fibre was 1·2 inches and the average diameter ·00075. The fibres were regular in diameter throughout. The commercial value of the lint was given as about 6*d*. per lb., or equal to "middling" American and fine machine-ginned Broach. This is very much higher than the value of the ordinary Bengal cottons. In consequence of the satisfactory result of this experiment, arrangement has been made to start a small special farm of 5 acres near Chakradharpur, where an attempt will be made to improve on the stock by plant-to-plant selection, and where certain experiments will also be conducted to ascertain the best manure for the cotton plant under the local conditions."

Tobacco.

Tobacco occupies a very small area, viz., 300 acres in 1907-08. It is grown generally on *kudar* or riverain land and on small plots near the homesteads, where the soil is well manured. It is sown in seed-beds in October, the seedlings being transplanted in December, and the crop gathered in March. Two kinds of tobacco are cultivated; one has a large lanceolate leaf, the other a small leaf, which is about half the size of the other. The crop is grown entirely for home consumption.

METHODS OF CULTIVATION.

Except in villages inhabited by Hindu castes, cultivation is carelessly carried on. Though the aboriginals are reported to have made a considerable advance in the methods of cultivation, they are still indolent and improvident, rarely growing more than they need for a year's consumption and for the payment of their rent. To quote from Mr. Taylor's interesting description in the Porāhāt Settlement Report:—"The Kol is a very poor cultivator compared with the ryots of Orissa and other parts of Bengal. The fact is that he has never entirely outgrown the state of his prehistoric ancestors. He is a hunter who has been forced to agriculture by the contraction of the forest areas and a consequent decrease of game. The Kol's ideal cultivation is *jhūming*, pure and simple; and, as he is probably inferior to none in the clearing of forest and the felling of trees, he stands pre-eminent as a pioneer, but there his value as a cultivator ceases. He will expend some labour in the damming of *nullah* beds and the construction of embankments, but once the field is roughly made, he is careless of keeping it in repair. He will prefer to spend his leisure moments in cock-fighting, hunting and dissipation to the levelling of his *khet* and mending of his *ails*.

"The field of a Kol is generally easily distinguishable from that of a *Dikku* by its unfinished appearance, and I have seen many a good crop lost because its owner found it too much trouble to spend a few hours on the filling in of a breach in his *ail*. The

trouble of weeding is an abomination to him, and he will not transplant unless obliged. The Kols in many places do not manure their wet cultivation at all, depending entirely on the silt contained in the jungle water, and the reason they have given me for not manuring is that the latter encourages growth of so many weeds and grasses. Probably the Kol will improve gradually in time, but not, I think, until he has to pay higher rates of rent for his upland cultivation than those settled at this settlement. One anna or two pice per *bighā* for *gorā* are purely nominal rates, and are no check on his thriftless methods. To a race so careless and improvident as the Kol, the rent of his land should be sufficiently high to act as a spur to careful cultivation, and to discourage him from attempting to work a larger area than he is capable of managing."

Rotation. Rotation of crops is not practised to any considerable extent, except on the uplands or *gorā* lands. Here pulses in one year are frequently followed by millets or oil-seeds or *vice versâ*, *e.g.*, *kurthī* or *sargujiā* is grown in the first year, followed in the second year by *kodo* or *til*, the land being allowed to lie fallow in the third year. *Sargujiā* and mustard are also sometimes grown as a second crop after rice and Indian corn. Rice lands are planted with rice year after year, but in the more advanced parts of the district a second crop of barley, gram, linseed or pulses is sown before the crop is reaped. The superior *gorā* lands are brought under cultivation every year; but the poorer classes of *gorā* lands are cultivated only every second or third year.

Manures In the Kolhān the superior *gorā* lands situated near the village and the poorer sorts of rice land are manured with a mixture of cattle-dung, ashes and house-refuse. Dung is chiefly used for the poorer rice land, while in manuring the high *gorā* land a larger proportion of ashes is applied. The weeds growing on the *gorā* lands are also burnt before the field is ploughed. In Porāhāt the principal manure used is that obtained from the cattle byres, which is stored in heaps and rarely in pits. Cattle manure is used by the *Dikkus* principally for their wet cultivation, but there is rarely sufficient to supply all the fields, the inferior *bād* fields getting the greater portion. Some is also kept for the *bāri* plots surrounding the homestead. Among the Kols in the Kolhān *Pīrs* the manure is generally kept for the *gorā* lands in the vicinity of the homesteads, but in most of the Sadant *Pīrs* the Kols follow the example of the *Dikkus*. For *gorā* lands dried *āsan* and mango leaves are collected by the women in inverted native bedsteads tied round with grass rope so as to form a kind of basket. These leaves are thickly spread over

special *gorā* plots and burnt. Branches of small trees and brushwood are also cut and burnt as manure. Green manures are unknown beyond the ploughing in by the *Dikkus* of the grasses and weeds which spring up in the paddy fields.

EXTENSION OF CULTIVATION. Statistics showing the extension of cultivation in different parts of the district are available only for Porāhāt and the Kolhān. In the former estate (excluding Anandpur, for which no figures are available) the cultivated area increased from 32,138 acres to 101,131 acres, or by no less than 315 per cent. in the 20 years ending in 1903. In the Kolhān, during the 30 years following the settlement of 1867, the increase in the *berā* and *bād* areas for the whole estate was 175·5 square miles, while the gross increase in the total assessed area (including *gorā* lands) was 395·8 square miles, the percentage of increase in the total cultivated area being 307·3. This remarkable extension of cultivation is chiefly due to the improvement of facilities of irrigation effected under the stimulus of a doubled population and increasing pressure on the soil. Non-Ho immigrants in particular have shown considerable enterprise in bringing new land under tillage by constructing embankments and irrigation channels. There is still ample room, however, for the further development of the estate, as the cultivated land only amounts to about one-third of the total area, and the same amount of land is still available for cultivation.

IMPROVEMENT OF CROPS. At the Chaibāsā silk-rearing station the Agricultural Department, in addition to cocoon-rearing, is trying ordinary crops, such as paddy, and special crops, such as jute, potatoes, groundnut, cotton, *arhar* and vegetables, in order to obtain data on which to found recommendations for the district. It has been found that jute grows very well in low-lying fields, where, owing to their position, water accumulates sufficiently in May and June; an outturn of nine maunds per acre has been obtained. Potatoes grow very well on the farm, but irrigation is necessary; Nainī Tāl and Patna potatoes have given good results. The results of experiments with the *buri kapās* variety of cotton have already been described.

CATTLE. Buffaloes, oxen and cows are employed for agriculture, but the cattle are on the whole poor, the Hos taking no interest in improving the breed. Pasturage is generally ample, for there are wide stretches of jungle and hilly country, and there is usually enough rain at intervals throughout the year to keep the grass and other vegetation fairly green. In addition to the grass in the jungles and on the waste lands, cattle get grazing in the rice fields, where few second crops are grown. On the other hand,

the available grazing areas are insufficient in the Sadant *Pirs* of Chakradharpur and Porāhāt, in Kerā, Chainpur and parts of Bandgāon. In these tracts the tenants experience difficulty in getting fodder for their cattle, and have to take them considerable distances to graze.

CHAPTER VIII.

NATURAL CALAMITIES.

LIABILITY TO FAMINE.

THE district is subject to drought caused by deficiency in the local rainfall, on which the cultivators depend almost entirely for the growth of their crops. There has not, however, been a serious famine since 1866, chiefly because the majority of the population are aboriginals, and a considerable part of their food-supply consists of edible forest products.* With these they supplement their ordinary diet, and in time of scarcity they can subsist on them without great suffering. The most important of these products is the flower of the *mahuā* tree, especially in the jungle villages, where for weeks together the poorer classes of the Hos feed on it, and on the wild fruits, roots and leaves which they gather in the jungle. It is just as well that they have these resources, for they are an improvident race, spending all the money they get and never troubling to save. They have, however, the prudence to keep stores of grain against bad times; and it is reported that this habit stood them in good stead during the famine of 1874, when the price of rice rose to what was then the high figure of 13 seers per rupee.

FAMINE OF 1866.

The famine of 1866 was felt throughout the whole of Singhbhūm; but its effects were trifling in the Kolhān and the south-western part of the district, as compared with the north-eastern part, and especially *pargana* Dhalbhūm. The reason assigned by Dr. Hayes, the then Deputy Commissioner, for the greater suffering of the people of Dhalbhūm, as compared with other parts of the district, was that "the people, who are of a better class, live chiefly on rice. In other parts of the district they have resources in jungle fruits, and being less civilized, their wants are fewer." The drought was also worse in Dhalbhūm than elsewhere.

The famine was most severe in the north-east corner of Dhalbhūm east of the Kāpurgadi range of hills, where it adjoins Barābhūm, the south-eastern and most distressed tract of Mānbhūm.

* A list of more than 70 different species of jungle products used as articles of food in Chotā Nāgpur will be found in Ball's *Jungle Life in India*, Appendix E.

Here, at the best of times, the majority of the people, cultivators and others, used to live from hand to mouth, and grain was rarely stored. Only in a few villages in the extreme eastern portion of the *pargana*, where it adjoins Midnapore, were grain-stores and grain merchants to be found. The stock of grain in the hands of the majority of the people, at no time very great, had moreover been decreasing for several years, the harvests since 1861 having been scanty. When the rainfall of 1865 also was short, whoever held a little stock began to use it sparingly, and to eke it out by means of jungle fruit, satisfying himself with one meal of ordinary food in 24 hours. Under this unusual restriction of diet, the health of the people broke down, and their sufferings commenced. In the part of Dhalbhūm which suffered most severely, the price of rice in September 1865 had risen to 16 or 20 seers for the rupee, far above its price in the rest of the district. The few *mahājans* held back from the market, in order to take advantage of the certain rise in prices that would occur. Grain robberies soon occurred, and the little stock of grain that existed was still more reduced by fires, probably caused by incendiaries. The distress increased gradually till it culminated in July 1866, in which month a terrible epidemic of cholera swept the district. As matters became worse, the zamīndārs began to assist the people by undertaking the excavation of tanks and other works, on which about 1,000 people were employed.

In June a number of destitute persons strayed into Chaibāsā, and gratuitous relief was begun under the management of the Revd. Paul Struve, a Lutheran missionary, who subsequently died of cholera when accompaning Dr. Hayes into the north-east of the district. In July, when distress was at its height in this part of Singhbhūm, four centres were opened, of which the zamīndār of Dhalbhūm took charge. Soon afterwards, the Rājā of Saraikelā and the Thākur of Kharsāwan opened centres at their own expense, so that in September 1866 seven centres were in operation in the most distressed tracts at distances of 20 miles apart. Relief was also afforded in the shape of employment on public works. A special grant of Rs. 4,000 was made for the third or southern portion of the Barākar-Chaibāsā feeder road, and Rs. 1,800 were expended on another road in the famine-stricken area. A proposal then pending to build a new court-house at Chaibāsā was also carried out.

The highest price reached for ordinary rice during the famine was 5 seers per rupee in August 1866. The aggregate of the daily number of labourers employed was 224,521, the daily wages

paid to men varying from 5 to 7 pice a day, according to the price of grain.

FAMINE OF 1874. The famine of 1874 was not severely felt in Singhbhūm, though the outturn of both the *bhadoi* crops and *aghani* rice was only 8 annas or half an average full crop. There was, however, some scarcity in the Kolhān and Sāranda Pīr, and also in Dhalbhūm. The highest daily average at any time on relief works was 4,097; and the cost of the operations was Rs. 70,295, viz., Rs. 18,185 paid in cash as the wages of labour, and Rs. 52,110 representing the price of 386 tons of grain, of which 291 tons were given out gratuitously and 95 tons were advanced on loan. The relief works consisted mainly of the construction of reservoirs, those in the Kolhān being undertaken through the agency of *mānkis*.

FAMINE OF 1897. The district also remained almost immune in 1897, though there was a partial failure of all the crops, the outturn of *rabi* being 12½ annas, of *bhadoi* 8½ annas and of *aghani* 10 annas. One relief work was started, which maintained some 50 persons for about 2 months, but the highest daily average of workers at any time on relief was only 154. Rupees 7,198 were advanced under the Agriculturists Loans Act, and a small amount of gratuitous relief was also given.

FAMINE OF 1900. In 1900, when famine prevailed in Rānchī and Palāmau, there was scarcity in the west of the district, including the Kolhān Government estate and the Porāhāt estate with its subordinate tenures. In the former, the total outturn of food crops was only about 8 annas, and in the latter about 9 or 10 annas of the normal. It was not found necessary to declare famine, but the conditions were such as to require careful watchfulness during the period of scarcity, as well as such minor measures of relief as could be provided from charitable, local and other ordinary funds. The improvement works undertaken out of the Kolhān management fund afforded employment to a large number of people. Rupees 6,222 were advanced to the *mānkis* and *mundās* for expenditure on irrigation *bāndhs* in January, February and March 1900; Rs. 828 were advanced for roads, and Rs. 1,000 for the construction of wells. In January the rates for earthwork were reduced from Rs. 2 to Re. 1-4 per thousand cubic feet under the Commissioner's orders, but no people would work at these rates until the end of February. From that time the number of persons employed began to increase, though difficulty was found in getting labourers to work at the rates mentioned, and much of the money advanced was not expended until after April. The average daily number of persons employed on the *bāndhs* was

25,622; no returns were submitted for the roads and wells. For the former, the *mānkis* distributed the amount advanced to them among the several villages through which the roads ran, and the villagers were unable to keep returns. A sum of Rs. 203 was also expended in the purchase of Indian corn for seed. This sum was given to the *mānkis*, who distributed it to the poorer ryots, with the double object of securing a crop, which would be ready early, and of encouraging the cultivation of that grain.

In loans to cultivators Rs. 9,835-12-3 were advanced from Government funds, Rs. 2,464 from the funds of the several encumbered estates, and Rs. 4,912 at the request of Kumār Narpat Singh, the zamīndār of Porāhāt, from funds in the Deputy Commissioner's hands belonging to the estate. The Deputy Commissioner also directed the suspension of coercive measures for the collection of rents due from the ryots in the Kolhān as well as in the different encumbered estates. Out of Rs. 3,066 locally subscribed for the purpose of charitable relief, Rs. 383 were expended in keeping open a kitchen at Chaibāsā between the months of July and October, at which a daily average of about 120 indigent persons were relieved.

CHAPTER IX.

RENTS, WAGES AND PRICES.

RENTS. Kolhān. In 1837, when the Kolhān was first brought under British rule, the Hos were assessed according to their ploughs and plough-cattle. The basis of the assessment was eight annas per *hal* or plough, which practically meant that each cultivator paid that sum for every pair of plough-cattle. The plough tax continued till 1867, when the Deputy Commissioner, Dr. Hayes, made a regular measurement and assessment of land. At this settlement the embanked rice lands, called *bād* and *berā,* were measured and settled, but the unembanked uplands, called *gorā*, were not assessed, and the tenants were allowed to bring new lands under cultivation without payment of rent during the 30 years for which the settlement was concluded. On its expiry in 1897 the *gorā* lands were assessed to rent for the first time.

The system of assessing only rice lands which had hitherto prevailed originated in the peculiar conditions of agriculture in this tract. To quote from the Government resolution reviewing the settlement of 1897 :—" The system is curious for this reason, that, in order to render the land fit for the cultivation of rice, the tenant has to embank it at his own expense, so as to retain water for irrigating the rice, and, having reclaimed it from jungle and embanked it, he has to pay rent for it; at the same time he may, without payment of rent, cultivate as much upland as he pleases with crops that do not require so much irrigating and need no embanking and little or no outlay on his part. The apparent anomaly is probably due to the facts (1) that the area of land which can be terraced or embanked and rendered fit for rice cultivation in such regions is limited ; (2) that, when a man has terraced or embanked a particular plot, it becomes more valuable than unembanked land, and, if he does not pay rent for and so secure an occupancy right in it, somebody else will offer rent to

the landlord, who will oust the original reclaimer of the soil and let the land to another; and (3) that it pays the landlord to encourage reclamation and embankment of such lands, and consequent permanent cultivation, by giving the tenant, who thus incurs an outlay on embankments, the right to cultivate upland or unembanked land free of rent. The right to cultivate uplands free of rent is, in fact, an incident of the holding of the embanked land at a certain rent. It is part of the consideration for which the tenant reclaims the jungle, turns it into rice lands, and incurs an outlay of labour and money in rendering it fit for profitable cultivation of rice. The system is not, therefore, so unreasonable as it seems at first sight."

It had, however, been the policy of Government for some time past to get rid of this system gradually without exciting discontent and opposition; and in the Kolhān circumstances justified the change. So long as the ryots were few in number, and the lands were plentiful, the ryot had no difficulty in finding *gorā* lands to cultivate; but the increase in population and competition for land had brought about a change, and the system of shifting *gorā* cultivation had disappeared. These lands had for many years past been occupied continuously by the cultivators, the best lands being in the possession of the *mundās* and their relatives and friends, who claimed a right of occupancy in them to the exclusion of the poorer ryots. The cultivators themselves were in favour of a light assessment on the *gorā* lands rather than of an increase in the rate on rice lands. Such an assessment, moreover, was more equitable than an enhancement of the latter, because there was a large class of ryots cultivating only *gorā* land, who were paying no rent. It did not seem fair that the latter should be permitted to hold their land free of rent, while those cultivating the *berā* and *bād* lands bore the brunt of the enhancement.

Eventually, it was decided that the old rate on rice lands of 6½ annas per local *bighā* of 2,500 square yards (*i e.*, Rs. 2 per *hāl* of 12,500 square yards) should be allowed to continue, and that a nominal rate of one anna per local *bighā* (approximately 2 annas an acre) should be imposed for the first time on *gorā* lands. Also, in order to discourage the settlement of foreigners in the estate, the lands of those foreigners who had settled in the Kolhān subsequent to the last settlement were assessed at double the ordinary rates, and those foreigners who had settled as non-cultivators were charged at the rates of Re. 1 per *bighā* on their homesteads. Hos hold their homesteads free of rent.

The following is a statement of the different rates fixed:—
(1) For *berā* or first class rice land and *bād* or second class

rice lands occupied by Ho tenants and recorded foreigners, 6½ annas per local *bighā*. (2) For *gorā* or unembanked uplands occupied by Ho tenants and recorded foreigners, one anna per local *bighā*. (3) For *berā* and *bād* lands held by new foreigners not recorded at the last settlement, 13 annas per local *bighā*, or double the existing rate. (4) For *gorā* lands held by such foreigners, 2 annas per local *bighā*, or double the rate for Ho tenants and recorded foreigners. (5) For homesteads occupied by non-cultivating foreigners, Re. 1 per local *bighā*. (6) For lands occupied by cooly depôts, Rs. 2 per local *bighā*.

The result of the settlement was that the gross rental was raised from Rs. 64,828 to Rs. 1,77,300, including Rs. 49,772 due from the ryots as commission to *mānkis*, *mundās* and *tahsīldārs* or village accountants. The total increase in the rental was Rs. 1,12,471, of which Rs. 88,388 were due to extension of cultivation of *bād* and *berā* lands, Rs. 17,080 to assessment of *gorā* lands, Rs. 6,536 to enhancement of the rents of new foreigners, and Rs. 465 to the assessment of homesteads in the occupation of foreigners. The increase amounted to no less than 173·5 per cent. and is *prima facie* very large. It was obtained, however, without any enhancement of the rents on rice lands in spite of the lapse of 30 years and in spite of prices having risen by 100 per cent. in that time. Moreover, if we exclude the enhancement of Rs. 7,000 derived from the prohibitory rates on foreigners, it corresponds with the increase in the population and cultivation, and very nearly with the increase in the number of holdings. The all round incidence of rent works out at annas 4-4½ per local *bighā* or annas 8-5½ per acre.

Porāhāt. In the Porāhāt estate a settlement of rents for 15 years was made at the settlement concluded in 1903. The main principles of the settlement were that in Khās Porāhāt, Kerā and Bāndgāon the existing rates of rent should not be enhanced and that there should be one uniform rate for all classes of embanked lands. With regard to *gorā* or uplands, it was decided that they should be assessed to rental for the first time at the rate of one anna per *bighā* in the Sadant *Pīrs* and half an anna per *bighā* in the Kolhān *Pīrs*. In Chainpur there had been a settlement in 1886-87 by which embanked lands were divided into three classes, *berā*, *nāli* and *bād*, which were assessed at different rates. At the new settlement it was decided that the rates should be raised for *nāli* from 14 annas to Re. 1 and for *bād* from 9 annas to 12 annas a *bighā*. In Anandpur, where there had never been a proper settlement, it was decided to classify the lands. The embanked lands were, accordingly, classified, as in Chainpur, into

berā, *nāli* and *bād*; while *gorā* was subdivided into hill *gorā* and ordinary *gorā* situated on the level. The following rates per acre were fixed for the different classes:—*berā* Re. 1-2-4, *nāli* annas 13-4, *bād* annas 8-4, *gorā* 1 anna, and hill *gorā* 6 pies. Altogether, rents were settled for 23,135 tenants situated in 658 villages. In 20 villages rents were not settled, viz., Goilkerā bazar (a new village formed at this settlement containing only *basauri* or non-agricultural tenants) and 19 villages in Anandpur for which the clearing leases had not yet lapsed.

	Rs.	A.	P.
Sadant *Pīr* ...	0	15	2
Kolhān *Pīr* ...	0	2	5
Average ...	0	6	10
Khās Porāhāt.			
Kerā ...	1	1	2
Chainpur ...	1	3	2
Bāndgāon ...	0	7	8
Anandpur ...	0	6	4
Kharsāwan ...	1	3	9
Average ...	0	8	7

The average rates per acre settled for the ryoti lands throughout the estate are shown in the marginal table. The net result was an increase in the rental of Rs. 25,631 during the first five years and of Rs. 33,826 for the remainder of the settlement, except in the case of the subordinate tenure of Anandpur, where there will be a further increase of Rs. 1,426 from the eleventh year. The percentage of increase varies from 28 to 69 in the first five years and from 35 to 124 for the remaining period, except in Anandpur, where from the eleventh year the increase will be 167 per cent. The enhancement seems high, but the incidence of the settled rent, as shown above, is light, and concessions were made to prevent any cases of hardships.

Nagad Mahāl.	*Kar Mahāl.*
Baharāgarā.	Dāmpārā.
Pāruliā.	Kokpārā.
Parihāti.	Pāorā.
Banghāghrā.	Mahuliā.
Panibānkī.	Kālikāpur.
Pairāgurī.	Metiābāndi.
Dighisai.	Atkoshi.
Asanbani.	
Haludpukur.	

Dhalbhūm.

The Dhalbhūm* *pargana*, with an area of 1,187 square miles, contains 16 *tarafs*, in nine of which (known as the *nagad mahāl*) cash rents are paid, while produce rents obtain in the remaining seven, which are known as the *kar mahāl*; the different *tarafs* contained in each *mahāl* are shown in the margin. The number of villages in the whole *pargana*, as recently ascertained by survey, is 1,686, including jungle and river blocks, which have been treated as separate village units for the purpose of the survey. The number

* This account of rents in Dhalbhūm has been prepared from a note contributed by Babu Rajani Kānta Sen, Assistant Settlement Officer.

of villages in which the *kar* system prevails is about 300, and there are about 250 villages in the *kar mahāl* in which rent is also paid in cash. In the *nagad mahāl* villages also, there are many cases in which the *kar* system, in the shape of *adhābhāgi* or *sanjā* (division of produce), has been adopted, mostly at a comparatively recent date.

The old unit of land measure in Dhalbhūm is the *hal*, which is taken as equivalent to 16 annas of land, one anna again being equal to four pice of land. It is an indeterminate standard, for it means as much rice land as can be cultivated with a pair of bullocks in a year, *e.g.*, a strong man with a strong pair of bullocks would plough more than an ordinary man with a pair of milch cows. Disputes about the area of the *hal* have consequently been not infrequent. It has, for instance, been claimed that a *hal* contains only 12 Dhalbhūm *bighās* (explained below), but the settlement papers of 1868 and 1881 show that its size varies considerably even in the same village; while cases have come to light of a *hal* containing as much as 90 local *bighās*, and in 1884, during the settlement of the *ghātwāli* lands, it was taken as equivalent to 40 Dhalbhūm *bighās*.

The system of measurement by *bighās*, *kāthās* and *gandās* was introduced for the first time by Rājā Chitreswar Dhal in 1861. One *bighā* was taken to be the square of a rope measuring 90 cubits or 45 yards, and was, therefore, equivalent to 2,025 square yards or 0·418 acres; by this standard an acre of land measures 2 local *bighās*, 7 *kāthās* and 16 *dhūrs*. Small pieces of land were measured by a rod or rope one *kāthā* or 4½ cubits long (the square of which gives an area of one *gandā* or *dhūr*), and the table adopted was 20 *gandās* = 1 *kāthā*, 20 *kāthās* = 1 *bighā*. This *bighā* unit was restricted to the *nagad mahāl* villages and to those villages of the *kar mahāl* in which cash rents had been partly introduced. The system is defective, for the rope, which is made of *sabai* grass, can be stretched. There is moreover no fixed standard for the *kāthā* of 4½ cubits, for its length depends mainly on the length of the forearm (*hāth*) (from the elbow to the end of the middle finger) of the person who actually measures the rod or rope.

For the purposes of assessment the lands in the *nagad mahāl* were divided into seven various classes according to the productive power of the soil and the crops grown, of which three were lands growing *aghani* crops, *viz.*, *awal bahāl*, *doem kānāli* and *awal kānāli*; and four were lands growing *bhadoi* crops, *viz.*, *doem kānāli*, *awal bād*, *doem bād* and *soem bād*. These

classes were those generally recognized by the people, and disputes about them were settled by a *panchāyat* appointed by the *pradhān* and tenants. During the settlement of the *parganā* in 1881, when it was under Court of Wards management, the marginal rates per local *bighā* were fixed with the sanction of the Board of Revenue. The *gorā* or uplands were left unassessed in order to encourage the extension of cultivation. The Board of Revenue also sanctioned the following rates per *bighā* for the assessment of the *kar mahāl* villages, *viz.*, *awal bahāl*, 12 annas; *doem bahāl*, 8 annas; *awal bād*, 6 annas; and *doem bād*, 4 annas. It was, however, found that to assess the *kar mahāl* villages at these rates would lead to too violent an enhancement, and finally their rental was amicably fixed at a rate of 25 per cent. in excess of the amount previously paid without reference to measurement. The term of this last settlement expired in 1897, when the estate was under the management of the Encumbered Estates Department. Proposals for the resettlement of the *kar mahāl* villages were then made, but the scheme had to be abandoned owing to the release of the estate in 1900. The old rates for the various classes of lands still prevail in the *nagad mahāl* villāges, but in a few cases they have been altered by speculative *mahājans* or other petty landlords. In some villages, too, where the rates have been left intact, the classification of land has been changed in order to obtain higher rates, and *gorā* lands have been assessed at rates varying from 2 annas to 4 annas per *bighā*.

Class.	Rs.	A.
Awal bahāl	1	0
Awal kānāli	0	14
Doem bahāl	0	12
Doem kānāli	0	10
Awal bād	0	10
Doem bād	0	8
Soem bād	0	6
Bādhā	1	0
Bāstu	1	0
Udhāstu	0	12

The *kar* or produce rent is measured by *pailās* or *pais*, *i e.*, wooden vessels used for measuring rice or *dhān*. The *pailā* measures are: — 16 *pailās* = 1 *kuri*; 16 *kuris* = 1 *ārā*. The *pai* measures are: — 8 *pais* = 1 *kuri*; 16 *kuris* = 1 *ārā*. The amount of produce paid varies from village to village, but the most common rate is one *ārā* of rice per *hāl* with the following subdivisions :— 1 *kuri* or 8 *pais* for one anna of land, and 2 *pais* or 4 *pailās* for one pice of land. In the *nagad mahāl* villages there is no fixed rate, but the following are the amounts of *dhān* paid per *bighā* in a few selected villages: — 1 *ārā* for *awal bahāl*, 14 *kuris* for *kānāli*, 12 *kuris* for *doem bahāl*, 10 *kuris* for *awal bād* and 8 *kuris* for *doem bād*. The value of the *ārā* varies in different *tarafs* according to the value of the *pai* and *pailā*; in the *kar*

mahāl villages the most common standard is that known as the *karuā pai*, as shown in the margin. This *pai* is being gradually replaced in many parts by the *chalan pai* or the standard *pailā* of 80 *tolās* weight. In some places the parties have found it more convenient to pay *dhān* instead of rice, at a rate of 40 maunds of paddy in lieu of 19 maunds, 8 seers of rice.

Rice.

1 *pailā*	=	3 standard seers.
2 *pailās*	=	1 *pai*.
8 *pais*	=	1 *kuri*.
16 *kuris*	=	1 *ārā*.
1 *ārā*	=	768 seers, or 19 maunds 8 seers.

Dhān.

1 *pai*	=	4 seers 12 chittacks (standard weight).
8 *pais*	=	1 *kuri*.
16 *kuris*	=	1 *ārā*.
1 *ārā*	=	608 seers, or 15 maunds 8 seers.

There are some interesting references to this system in old correspondence. From a letter dated 26th October 1853 from Lieutenant Graham to the Agent to the Governor-General it appears that the *pradhāns* were in the habit of paying rent to the Rājā at the rate of one *ārā* or about 8 maunds of rice per *hāl*. A *tahsildār* was deputed to collect some arrears, and there was a dispute about the amount to be paid. The Rājā demanded Rs. 10-10 in exchange for one *ārā*, while the *pradhāns* wanted to pay at the rate of 2 maunds per rupee or Rs. 4 per *hal*. Lieutenant Graham fixed the rate per *hal* at Rs. 6 and suggested Rs. 7 in case of an appeal by the Rājā. In this letter it was observed that although the amount which the *pradhāns* paid to the Rājā was nominally 8 maunds, it was in reality much nearer to 20 maunds, as the *pailā* of the Rājā weighed 198 *tolās*, or almost 2½ times as much as the authorized Government seer. The Court ruled, however, that the Rājā was allowed only 30 of these *pailās* to the maund, thus reducing the amount paid to him to about 15 maunds. In another case we find that the Assistant Agent to the Governor-General ordered in August 1852 the Rājā to realize rent at the rate of Rs. 4 per *ārā* as in previous years. From a judgment of the Judicial Commissioner of Chotā Nāgpur in 1889 it appears that the present measure of an *ārā* was formerly unknown, and that it used to be measured by a much smaller *pailā* (about half its size) now known as *kalipailā*, which contains 1 seer 9 chittacks of rice.

Cash rents are generally paid in four instalments, *viz.*, 4 annas per rupee of rent in Aswin, 8 annas in Aghan, 2 annas in Māgh and 2 annas in Chait. Rents in kind are payable in the months of Aghan and Paus, evidently to suit the convenience of the tenants who get the full benefit of the year's harvest by this time. If they are not paid in these two months, the value has to be paid at the market price prevailing on the subsequent date

of payment. This is the old custom, but the payment of produce rents has been practically stopped since the estate came, in the time of Rājā Rāmchandra Dhal, under the management of the Court of Wards and after that of the Encumbered Estates Department. Since then it has been the practice to fix a cash rate for the *ārā* of rice or *dhān* at the beginning of the agricultural year, after a careful consideration of its market value; the *tahsīldārs* and *pradhāns* are then directed to realize at the rate fixed. The latter is lower than the ordinary bazar rates, presumably in order to make some allowance for the trouble of selling the produce in the markets and for unforeseen contingencies.

It is reported that tenants whose lands were measured and assessed to cash rents in 1881 are still paying only about Rs. 12 for one *hal* of land, while a tenant who has continued to pay his rent in kind has now to pay a rent of the value of Rs. 60, or five times as much for the same class and quantity of land with similar advantages. These figures are significant of the rise in the value of produce, and it is not surprising that during the present settlement applications have been filed in almost every village for the commutation of produce rents under section 61 of the Chotā Nāgpur Tenancy Act.

Rakumāts and ābwābs.

Besides rent the ryots render a few *rakumāts* (periodical services) or *ābwābs* (cesses). The common *ābwābs* are:—(1) *Suniā salāmi*, *i.e.*, a rupee payable to the Rājā on the first day of the agricultural year; (2) *garh patnaiki*, and (3) *taraf patnaiki*, payable to the servants of the Rājā; these charges are falling into disuse; (4) *bodā* (goat), (5) *bherā* (sheep), (6) *bakri kari* (cash) for sacrifices to the goddess Rankinī at Ghātsilā; (7) *nagad siki* or a four-anna bit to be paid to the Brāhman who offers the sacrifices; (8) *Mānasa ghī*; (9) *Syāmā taila*, and (10) *Bhairab chāul* for sacrifices and for use during the Diwāli Pūjā, etc.; and (11) *ghorādānā* and *biri*, *i.e.*, gram, etc., for the Rājā's horses. The above items are payable by almost all the *pradhāns* (*ghātwāli* and ordinary), the tenants only contributing towards the cost of the *bodā*, *bherā* and *ghī* at a rate varying from 3 pies to one anna on the rupee of rent paid by each. The intermediate tenure-holders have also to pay for *bodā* or *bherā* and for *ghī*.

Beth-begāri.

Bethbegāri (free labour) is uncommon in Dhalbhūm and is restricted chiefly to services rendered in constructing or repairing the houses and *māl kachahris* of the proprietor at different centres. In the *kar mahāl* villages all such services have been commuted to a cash payment of Rs. 2 per *hal* of land, called *betherkshati*. In the *nagad mahāl* also *bethbegāri* is found only in rare cases; in the

khās and *pradhāni* villages the services were commuted when the estate was managed by the Encumbered Estates Department and a rate fixed for each *pradhāni* tenancy; this was mainly done in the villages of the Banghāghrā *taraf*. There are a very few villages with petty landlords of Brāhman or Mandal class, where services are taken from the tenants at the time of ploughing, digging, transplanting, threshing, stacking granaries, etc. In the *kar mahāl* villages, in addition to the produce rent, the commuted value of services, and the *bether ksheti* mentioned above, a cash rent called *tausi* is realized at the rate of Rs. 2 per *hāl*, besides *battā* at the rate of Re. 1 per *hāl*, and *bāstu-kar* or rent for homestead lands at the rate of 4 annas to 6½ annas per house.

PRICES.

The marginal table shows in seers and chittacks per rupee the annual averages of the prices of staple food-grains and salt for the decade 1896—1905 and for the last two years. The rise of prices in recent years has been noticed throughout Bengal, and is not peculiar to Singhbhūm.

	1896-1900.	1901-05.	1906-07.	1907-08.
	SR. CH.	SR. CH.	SR. CH.	SR. CH.
Common rice ...	14 6	13 12	9 8	7 9
Wheat ...	10 1	11 3	11 0	8 12
Gram .	10 7	12 3	11 0	9 6
Maize ..	15 2	22 5	20 0	13 0

WAGES.

The marginal table shows the daily wages paid for different classes of labour in the last fortnight of March in the years mentioned. It should be added that superior artizans are very scarce in the district, and that the Forest Department contractors, *i.e.*, purchasers of timber, cannot get labour for less than 4 annas a day, the official rates being 3 annas

	1895.	1905.	1909.
	As. P.	As. P.	As. P.
Superior mason ...	10 0 to 12 0	12 0	12 0
Common do. ...	6 0 to 8 0	6 0	6 0
Superior carpenter...	10 0 to 12 0	12 0	12 0
Common do. ...	6 0 to 8 0	6 0	8 0
Superior blacksmith	10 0 to 12 0	12 0	12 0
Male (adult) cooly...	2 0 to 3 0	2 0	3 0
Female do. ...	1 6 to 2 0	1 0 to 2 0	2 0

for departmental work. The Hos do not employ carpenters or blacksmiths, but themselves do any rough joinery or smithy-work that may be required. It is also a general custom to pay agricultural labourers in kind, *e.g.*, so many seers of paddy and so many pots of rice-beer per diem. Thus, a ploughman, if he provides his own plough and oxen, is usually given his daily wages in paddy and, whether he is paid in cash or kind, an allowance of *hāndiā* liquor in addition to his wages. Frequently, however, he is a farm servant living in the cultivator's house like one of the family; in such cases, he is given wages in kind at harvest time besides a certain amount of clothing.

SUPPLY OF LABOUR. Regarding the supply of labour Mr. Foley writes as follows in his *Report on Labour in Bengal* (1906):—"The Hos, who number 232,743, live mostly in the Kolhān in the west of the district: they are well off, have land at extremely cheap rates, and there is plenty of cultivable land for them to take up. There is no reason why they should migrate, and it would probably be difficult to induce them, as they have no love of making money. The east of the district, Dhalbhūm, is populated mostly by Santāls, Bhumij and Kurmīs, and is similar to the southern part of Mānbhūm, only it is more sparsely populated. It would probably be more difficult to obtain miners from Dhalbhūm than from the south of Mānbhūm. Singhbhūm is not to be recommended as a field of recruitment for any industry." It may be added, however, that the location of the Tata Iron and Steel Works at Kālimāti seems certain to increase the local demand for labour. At present, some of the Duārs tea gardens have a connection in the district, but though there is a field for emigration, there are comparatively few emigrants, for the population is sparse, land is cheap, and the people are fairly well off according to their standard.

MATERIAL CONDITION. Kolhān. All accounts agree in attesting an almost unique advance in the standard of civilization and material comfort of the people of the Kolhān during the last half century. Writing in 1864, the Deputy Commissioner, Dr. Hayes, reported:—"I shall briefly state what improvements the Kols have made under our rule. We have not very far to look back when wheat, the different kinds of oil-seeds, and some of the most common necessaries of life were unknown in this district. The staple food of the Kol was rice and salt, and *dāl* was a luxury; and even with this scanty food he observed a certain amount of economy, as, for instance, the grain of the rice was the morning meal, and the *conjee* furnished him his beer in the evening. Comparing a Kol of the past with one of the present day, I must make bold to differ entirely with all my

predecessors, and with Mr. Ricketts, as, I think, we have civilized him a good deal. He has improved vastly in his cultivation, though there is much room yet for improvement. The aversion to dealing with the "seeds" is very much less, and a number of *mahājans* annually visit the country, and take away oil and other seeds and jungle products at a value certainly 100 per cent. more than existed a few years back." Nine years later, Captain Garbett described the Kol villages as "perfect pictures of comfort and prettiness", adding that "the brisk attendance and business done at markets, the increasing use of brass instead of earthen utensils, the more common wearing by the women of a better description of *sārī*, and a dozen other indications, in themselves perhaps slight but important in the aggregate, all attest the growing progressive prosperity of the people.' Again, in 1888 the Deputy Commissioner, Mr. Renny, declared :—"The Kols of the present day are as prosperous a people as there are to be found in India. Their material condition has improved to a marvellous extent within the past ten years. They are well fed, well clothed and well housed, and as happy as the day is long."

In the latter year there was a special enquiry into the material condition of the people, the results of which were reported as follows by the Deputy Commissioner, who, taking the holdings of 20 ryots at random, found that on the average each was a little less than 12 acres. "From enquiries made by me, I learnt that the average yield of an acre of rice land is 25 maunds and 30 seers, and that the average value of the produce per acre is Rs. 17, at the rate of $1\frac{1}{2}$ maunds per rupee. From the above figures it will be found that a ryot receives from his rice lands alone, on an average, Rs. 204 per annum. This by itself is no mean income, and when you add to it the profits derived from the crops sown on the uplands, such as oil-seeds, pulses, millets, etc., and take into account the large quantity of edible fruits, flowers and roots the forests provide free of cost, I think I may safely say that the agriculturist in the Kolhān is a prosperous man. These remarks apply to all classes who inhabit the Kolhān but with greater force to the aboriginal tribes, who, in addition to large and productive tenures and a light assessment, enjoy the privilege of brewing their own ale without taxation. Money not being very plentiful in the Kolhān, it is not easy to compute what proportion of their produce the ryots convert into hard cash. Here barter is the custom. The clothes they wear, their livestock, consisting of pigs, sheep, goats, pigeons, etc., and even plough cattle, are acquired by barter. Beyond lots of good food, the people indulge in few luxuries. Their rice-beer, to which they

are very partial, they brew themselves; they grow their own tobacco; their clothing, scanty by choice and not of necessity, is spun in the village, and is preferred by them to imported goods; they despise gold and silver, and prefer ornaments made of brass bell-metal. Their houses are substantially built, and bear the appearance of being proof against sun, wind and rain, and they are gradually substituting metal for earthen utensils."

Dr. Manook, who had been long in the district and was intimately acquainted with its conditions, similarly wrote:—"The cultivators, *i.e.*, those who live upon the produce of their land, are the best off. Among the Kols of this class especially, the men are well nourished and physically strong, the women sleek and well dressed, and the children well fed and taken care of. Their houses are of better class, their clothes made of better stuff, and their household utensils of brass and metal. This class supplements its income from cultivation by rearing cocoons, and this aids them in paying their rents and putting by something for the purchase of cattle and other necessary articles. Next to these come the artisans, the weavers, brass-workers and blacksmiths, who form the majority of the artisan class in the district. The physical condition of this class is also good. The brass-workers are the best off among them, for their handicraft fetches high value; next the weavers, who can earn easily one to three rupees a week. The village blacksmith class is somewhat poorer, but he is not poverty-stricken. He earns sufficient to keep himself in physically good condition for his hard work. Of the labouring classes, the purely agricultural labourer is the worst off, but not so badly off as to affect his physical conditions for want of food. He is poor, his house is small, and it is among his class that the brass and metal utensils have not replaced the earthenware vessels; and his clothing is of the scantiest."

The prosperous condition of the people in this part of the district may fairly be attributed to certainty of tenure, freedom from agrarian disputes, and low rates of rent; but the extension of roads, the development of new sources of industrial wealth, such as the trade in tusser silk, the cultivation of new crops, and the gradual spread of education, have also been factors in the general progress. There is a reverse side, however, to this bright picture. The Ho is improvident; he lives only for the present; and he spends practically all that he gets and never troubles to save. He and his family, morever, drink an astonishing amount of *hàndiā* or rice-beer (called in Ho *deang* or *illi*), women and children even drinking it. There is always a supply ready in the house of every one who can afford it, and it is estimated

that a quarter of the rice produced in the Kolhān is used for brewing it. The habit of drinking this liquor does not, as a rule, lead to drunkenness, but it causes a good deal of waste, especially during festivals such as the Māghi. On the other hand, the needs of the Hos are small. Earthen pots and dried hollow gourds have for generations past been his only household utensils, and those who are well-to-do are content with two meals daily (at noon and at night), consisting merely of boiled rice and *dāl*, *sāk* or vegetables. The poorer classes cook their food once a day in the evening, keeping some over for the midday meal, and eke out their scanty fare by edible jungle products.

Perhaps, however, a clearer idea of the economic condition of the people can be gathered from the figures obtained at the last settlement showing the average area cultivated by each ryot. He has a holding of 4·2 acres, consisting of 1·8 acre of *berā* land, 0·8 acre of *bād* and 1·8 acre of *gorā*. If he grows rice on the whole of this, the outturn will be 25·2, 13·2 and 16·2 maunds respectively—in all, 54·6 maunds. Deducting 9 maunds for seed, he has about 45 maunds of rice for a family of 5½ persons; and if rice sells even as low as Rs. 2 a maund, he will have Rs. 90 for their support.

Porāhāt. The material condition of the people in the Porāhāt estate is described as follows by the Settlement Officer, Mr. J. A. Craven:—"I think there can be no doubt on the whole that the material condition of the people is satisfactory. Poverty is with us everywhere, but the general absence of beggars, except in the bazars, is remarkable. The Kols seem to succumb rapidly to disease, and their average life must be short. At the same time, rents are low, crops are good, and markets are in many parts good and accessible. The *Dikkus* are generally well off, and there is no reason why the Kol should not be equally so, were he only more thrifty and careful in his cultivation, and less addicted to observing so religiously his too numerous *parabs* or days of festivity *cum* religion:—a small modicum of the latter, by the way, to an unconscionable amount of the former. The sacrificial offerings to *Bongas* and departed spirits are perhaps almost as common as ever, and if theft is not so frequent as before in order to provide a sacrifice, the Kols frequently run into debt to obtain it. I have found good fields, mortgaged for a goat required for a sacrifice, remaining unredeemed for over ten years in the hands of the mortgagee on account of the poverty or apathy of the mortgagor. In any case, we may safely say the Kol has considerably improved, and though he lags somewhat sadly in the rear in the race of evolution, he has had much headway to make up."

The only detailed information available regarding the material condition of the people in Dhalbhūm is contained in a report submitted by the Manager in 1888, in which he summarized the result of special inquiries on the subject as follows:— Dhalbhūm.

"The condition of the people engaged exclusively in agriculture may be said to vary according to the area of land cultivated by each family. The larger the size of the ryot's holding, the greater is the margin of profits available for the maintenance of his family; and as the number of persons dependent on a well-to-do ryot cultivating a large holding is not larger, in proportion to his profits, than the number dependent on a poorer ryot cultivating a smaller holding, the former are far better off than the latter as to finding a living from the profits of the ryot's holdings. The caste or tribal conditions of the ryots have often an important bearing on their condition in life. A Santāl or Bhumij, as a rule, supplements the profits of his cultivation by the income he derives from the sale of fowls, swine or other small cattle, such as goats and sheep; but an orthodox Hindu ryot, a Goālā or Rājput or Teli, for instance, has religious or social prejudices against the rearing even of the less objectionable cattle, such as sheep and goats, for the purpose of sale. The former can eke out his means of subsistence by living upon the flesh of the fowls and cattle he rears, but the latter would depend chiefly on the income he derives from the sale of such cattle as he may rear without prejudice to his own caste, and this he can do only where there is a ready market for them. In rural tracts, remote from towns, where there are no markets for the sale of live-stock, the Hindu ryot has scarcely any inducement to rear it on any large scale. It would appear from the reports received by me that about one-half the agriculturists are in a chronic state of indebtedness to their *mahājans.* My own enquiries, however, tend to show that this proportion is rather below the mark, and that about ten-sixteenths of this class are hopelessly indebted. It is a common saying in the *pargana* that the *chāsis* (agriculturists) cultivate their lands for their *mahājans*.

"The mainstay of the ryot is the winter rice crop of December. After payment of rents and cesses by the sale of a portion of the crop, and returning the loan of grain previously taken from the *mahājan* with the usual addition of one-half of the advance, the portion of the produce left for the maintenance of the ryots and their families enables them as a rule to live upon it for only four months, viz., from Agrahāyan to Phālgun (December to March). With Chait commences the strain. The ryot again resorts to the *mahājan* for an advance of grain, and lives upon the

advance, supplemented (in the case of poorer ryots) by *mahuā* flowers and *kend* fruits, till Bhādra, when the harvesting of the *bhadoi* crops, viz., *āus dhān* or early rice, *makai*, *maruā*, etc., relieves the pressure, and enables him to hold out till the next Kārtik. The interval between Chait and Bhādra is usually the hardest time for the bulk of the ryots, and during this period they can seldom afford to eat two full meals of grain a day."

From this it would seem that the ryots are usually able to clear off their debts each year, and to start again with fresh loans. Further, the Deputy Commissioner considered that the condition of the cultivators was better than the above account would imply. He described the people as "fairly prosperous" and said—"I saw no indications of want anywhere, and though I did receive complaints against the excessiveness of the land assessment and the operation of the income tax I saw nothing to raise even a suspicion that the people were half-starved or poverty-stricken. On the contrary, I was very greatly surprised to find them looking so well nourished, so well clothed and so comfortably housed, considering the manner in which the estate had been mismanaged during previous years."

The condition of the agricultural labourers was described as follows:—"On the whole, this class is better off than the poorer agriculturists. Even the poorest of the latter cannot do without the help of his *krishān* or *muliā*, and though himself pinched by want of a sufficiency of food, he takes care to keep his *krishān* on and in good humour. Indeed, the life of a poor ryot is a life of constant self-denial, endured with a philosophic contentment. My enquiries show that about a tenth of the number of the agricultural labourers cultivate small holdings of an average size of 2 *bighās* each, in addition to their working in the fields of their employers. These holdings are locally called *dahinā* lands, and are cultivated with implements and cattle borrowed from their employers. Those who depend upon the labourer's wages for support usually find a hard time of it after the harvesting of the winter rice crops, when they have no work to do in the fields. At this time they go to the jungle and find a living by selling fuel. Then, also, the children and the less able-bodied of the poorer members of this class usually betake themselves to begging, and are called *kāngālis*, or poor people, as distinct from the class of professional beggars."

As regards the artisan class, the Manager wrote:—"I have little to say regarding this class. Its chief subdivisions are carpenters, *lohārs* or iron-smiths, oil-pressers, and weavers. They are very unequally distributed in the villages. The carpenters

and *lohārs* are usually found in the larger villages inhabited by well-to-do men. Numerically, the oil-pressers preponderate all over the *pargana*. The weavers form a minority. Here they do not find their occupation gone, nor suffer from any exceptional degree of poverty. They manufacture coarse cloths for the use of the lower classes of the population, who prefer them to the more finished, but less durable, products of foreign mills. The carpenters and the *lohārs* usually find difficulty in obtaining work during the four months of the year from September to December. The *lohārs* have sometimes a bad reputation, and in a season of high prices are not infrequently found implicated in petty crimes. The general condition of the artisan class, excepting perhaps the *lohārs*, is slightly better than that of the agricultural labourers." Another report gave a more favourable account of the artisan class, from which it appeared that they had no difficulty in obtaining a livelihood, but some of them spent too much in drink.

CHAPTER X.

MINES, MANUFACTURES AND TRADE.

MINES.

Copper.

THE existence of copper in Singhbhūm seems first to have been brought to notice in 1833 by Mr. Jones, who was then engaged in investigations regarding the coal of Bengal, in a paper on the subject published in the *Asiatic Researches* of that year. He conjectured that copper might be found in Dhalbhūm near Rājdohā—a conjecture which has been proved to be well founded—but did not state the source of his information. In 1854 Captain (afterwards Colonel) J. G. Haughton, Principal Assistant at Chaibāsā, gave a full account of the copper veins and old mines in the district in a paper published in *The Journal of the Asiatic Society of Bengal*. In this paper he stated that in 1847 he ascertained beyond a doubt that copper existed in Singhbhūm, and had a small quantity of the ore rudely smelted. Since then, the zamīndārs of Dhalbhūm and Saraikelā had turned their attention to the matter, and some 40 or 50 maunds of the metal were extracted annually during the dry season. An English gentleman had endeavoured in 1852 to obtain a lease of the mines both in Saraikelā and Dhalbhūm, but was not successful, for the zamīndārs, on whom Captain Haughton strongly urged the advantage of employing European skill and capital, objected, saying that "the Sāhib-*log*, once admitted, soon became masters of their estates." In the same year (1854) the mines were visited and reported on by Mr. H. Ricketts, C.S., who suggested to Government that "a small sum be expended in working for a short period in order thoroughly to test the produce, and to show the people of the country how to turn the veins to the best advantage."

Captain Haughton's paper attracted the notice of two Calcutta merchants, who resolved to start mines in Singhbhūm, and engaged M. Emil Stoehr, an eminent mining geologist, to make investigations on the spot. In 1857 a Company was started, mining commenced at Lāndu and Jāmjorā, and fine raw ore was turned out at the rate of from 1,200 to 1,300 cwts. a month, and delivered in Calcutta by way of Purūliā and Rānīganj. From the first, however, the enterprise was conducted on

too expensive a scale. There was a costly establishment of Saxon miners and English smelters; a royalty of Rs. 9,200 had to be paid to the Rājā of Dhalbhūm and the Kunwar of Saraikelā; and a foundry, with a steam engine, was erected at great cost before there was ore enough to supply it. Accordingly, in 1859 the Company was dissolved, and the buildings and machinery passed to a transferee at a nominal price. In 1862 a second Company, called the Hindustan Copper Company, was formed with a capital of £120,000 in 24,000 shares. Its operations were not more fortunate than those of the first Company; and it was dissolved in 1864 without having even paid the mining rent, at the rate of Rs. 4,500 a year, for the two years over which the operations extended. Its buildings and engine at Rājdohā were seized by the Rājā of Dhalbhūm under a decree from the Deputy Commissioner of Singhbhūm; and 30 years ago it was stated that the former had fallen to pieces, while the latter was still lying in the jungle.

Subsequently, a rude kind of working was undertaken by the local Rājās and zamīndārs. But, in consequence of the poverty of the ore, flooding of the mines, want of labour—the pay perhaps being neither liberal enough nor regularly bestowed—or because the Rājās felt that their dignity was being compromised, the work was stopped, and by 1870 all operations had been discontinued. At present (1909) one copper mine at Mātigarā is being worked by the Cape Copper Company Limited, Mahuliā. There is one shaft, the Gladstone shaft, opened in October 1907, which has a depth of 229 feet. The labour force employed in the latter year averaged 260 per diem, and the wages paid were:—surface coolies, 3 annas a day; engine-drivers and local smiths, 5 annas to 6 annas a day; dirt coolies underground, 4 annas a day; miners, 5 annas to 12½ annas a day, according to the work done; *mistris*, Rs. 30 to Rs 50 per month; and women, 2 annas per day.

The copper-bearing ores are contained in a mineralized band, which stretches more or less continuously for a distance of about 90 miles from a point a little west of the Kharsāwan State to the borders of the Midnapore district and the Mayūrbhanj State, Their position is described by Dr. Ball as follows:—"The copper ores occur for the most part in a zone of schists, whose geological position is situated near the base of the sub-metamorphic rocks. These schists form the northern flank of a broken spur of hills, which, leaving the Chotā Nāgpur plateau, strikes eastwards for a distance of 40 miles, through the estates of the Rājās of Kharsāwan, Saraikelā and Dhalbhūm; then bending round gradually to south-east, and ultimately to south, it disappears under the

alluvium of Midnapore. The principal ranges composing this spur are of quartzite, upon which incrustations of the copper salts are occasionally found; but the ore which has been worked is, with a few exceptions to be noted hereafter, associated only with schists. Measured along the strike, these copper-bearing rocks extend for a distance little short of 80 miles. Copper ores have not been discovered west of Lopso; but there is no geological reason why they should not be found for many miles farther in that direction in the Chotā Nāgpur highlands."* It has recently been discovered that, as suggested by Dr. Ball, the copper-bearing band extends further to the west, for it has been traced by Mr. Hallowes for some 10 miles west of Lopso to the Brāhmanī river near Duarparam (22° 45; 85° 38′).†

As regards the character of the ores, their mode of occurrence and the prospects of successful exploitation Dr. Ball wrote:—" Reviewing the evidence on both sides, the legitimate conclusion to be drawn would seem to be that the copper of Singhbhūm in all probability occurs both in lodes and as a deposit disseminated throughout the materials which compose the schists. Although rich ores exist, their mode of occurrence is so capricious and uncertain, that working them must necessarily involve an enormous expenditure. Ores of very much inferior quality, if they occurred with a continuous unbroken lead, which could steadily be followed up by the miners, might, even under various unfavourable conditions existing in Singhbhūm, be worked with profit. M. Stoehr distinctly speaks of good ore having been found at many points, but in nearly all cases an unusual richness of the deposit proved to be purely local and confined to nests which were speedily worked out, and unremunerative copper-permeated schist met with further down. Many of the ancient mines have been so thoroughly worked out that it is often impossible to find more than mere particles of carbonate incrustations. It may be argued with an apparent amount of plausibility that the ancient mines, their number and extent, indicate a prosperous condition of the industry at some former period. We do not, however, know under what circumstances they were worked. In the early times, to which they seem chiefly to belong, copper may have possessed a value, relative to the precious metals, much higher than it does at present. And, again, although it may have paid parties of natives to work with their simple furnaces, which could without loss be relinquished, when the supply of ore failed, and

* Rec. Geol. Surv. Ind., III, 95.

† Rec. Geol. Surv. Ind. (1907), XXXV, 34.

others be erected in a new locality, we cannot feel assured that it would prove proportionally profitable to a European Company, whose chief prospect of success would depend on the possibility of applying machinery for the extraction and reduction of the ore continuously in one place.*"

Further investigations have recently been made by the Geological Department, which are described as follows in the General Reports for 1906 and 1907. "In 1903 attention was directed by this Department to the unsatisfactory state of our knowledge regarding the copper-ores of Chotā Nāgpur, about which published statements indicated the possible existence of pyritic ores that might be developed to meet our growing demand for sulphur as well as copper. The latest published description of these deposits is by Mr. R. Oates, who has given an account of the unsuccessful attempts made to work the copper-ore deposits near Rājdohā in the Singhbhūm district and Baragundā in Hazāribāgh.† The work done by the companies who have attempted mining operations near Amdā, Rājdohā, and Rakkā shows that the oxidized ores found near the outcrops pass into sulphides at comparatively small depths and that the lodes follow the planes of schistosity of the country rocks, dipping at angles less than 50° from the horizon. It appeared likely, therefore, that the band might be tested conveniently by borings put down on the dip side of the outcrops. As the companies were either in liquidation or without sufficient funds, it was decided, in the absence of private venturers, that it would be in the interests of the public to obtain further data with regard to the belt by boring operations conducted at the expense of Government.‡"

Accordingly, Mr. K. A. K. Hallowes was deputed during the field seasons of 1905-06 and 1906-07 to make a survey of the belt. Mr. Hallowes reported two parallel outcrops of the copper-impregnated schists striking approximately north-west to south-east and showing at intervals from Mātigarā at the south-east end of the Rājdohā property to near Rājdohā on the north-west. A similar survey of the copper-bearing band was made in the Dhalbhūm estate and in Saraikelā. Diamond drilling was undertaken at Kadamdihā north of the Amdā railway station, at Regadih (Galudih), 5 miles west of Kadamdihā, and at Landup

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* Records of the Geological Survey of India, III, pp. 96-8.

† The Copper and Tin Deposits of Chotā Nāgpur, *Trans. Fed. Inst. of Mining Engineers*, IX, 427 (1895).

‡ Records of the Geological Survey of India, XXXV, 33, 34 (1907).

(Nadup) near Kālīmāti in Dhalbhūm, the results of which are described as follows :—

"So far as they go, these borings demonstrate a drawback that is a common failing among the ore-deposits in Peninsular India, *viz.*, abundant material widely disseminated, instead of concentrated in a way that would permit of economic exploitation. The diffused character of the ore accounts for the apparently extensive nature of the ancient workings that mark the outcrop. The conspicuous, highly-coloured carbonates probably occurred scattered over wide zones; but no one now knows how much copper was obtained from these quarrying operations, of which no historical record is preserved. Another feature shown by the diamond-drilling is the general constancy in dip of the copper-bearing bands; had there been more disturbance of the rocks, however, there might possibly have been developed the compensating feature of richer concentration. The most favourable results obtained in 1907 were those at 392 to 404 feet in the Kadamdihā drill-hole; but it is impossible to say without further work along the strike whether this is a mere local swelling of the lode or a fair representation of it in this locality. Similarly, the less favourable results elsewhere may give an unfair idea of the deposits tested; it will be the business of those who take up concessions to extend the Geological Survey work by further prospecting where, as at Kadamdihā, the expenditure of more money would be a reasonable venture. Further borings are now in progress near Mātigarā and Laukisrā, and the completion of these will complete the programme as far as the Geological Survey is concerned."*

Gold.

Until 1888† the auriferous deposits of Singhbhūm and other parts of Chotā Nāgpur appear to have attracted the attention only of scientists, but in that year the discovery of rich alluvial specimens in the Sonāpet valley in the north of Singhbhūm caused a little "prospecting" to be carried on in the neighbourhood, and the public excitement thus gradually aroused culminated in a memorable "boom" some two years later. Before October 1890 some fifteen or sixteen companies had been formed, comprising names—Patkum, Patpat, Dhadkā, Sonāpet, etc.—that are even now only too well remembered. Within three months thirty-two companies with an aggregate capital of 151 lakhs of rupees, or a little less than a million pounds sterling, were in

* Records of Geological Survey of India, XXXVII, 29-31 (1908).

† This account of the gold mines is extracted from *The Auriferous Occurrences of Chotā Nāgpur*, by J. Malcolm Maclaren, B. SC., F.G.S., Records of the Geological Survey of India, Vol. XXXI, Part 2, 1904.

existence; large and valuable reefs were daily being discovered; great sums were squandered on useless mining machinery; and a paper specially devoted to the subject was published. In short, there were exhibited all those extravagances of opinion and of capital which always characterize the first "boom" in an agricultural or commercial community. All the while, shares were being sold at many times their nominal value, confidence being to a great extent sustained by the monthly production of a small bar of gold from one mine. Early in 1892, however, it was accidentally discovered that the crushings of this mine, the only producer, had been systematically "salted" by certain persons connected with the local management. Hitherto, the conduct of prospecting and mining operations had been, with one or two notable exceptions, entrusted to men ignorant of the subject; but, with the collapse of the above company, expert advice was sought, and being unfavourable, "extinguished the last smouldering embers left by the raging fires of the boom." By the end of 1892, there were not more than a couple of the numerous mining companies left, and these were dragging out a very precarious existence. It is quite impossible at the present time to ascertain the true yield of the veins worked during the boom, if indeed any of the gold returned was native and not adventitious; but whatever the amount, it must have been very small. Of late years attempts have from time to time been made to resuscitate the Sonāpet companies, and a limited amount of work has been done on the gold-quartz veins of Pahardihā, near Anandpur, where a small "patch" of rich golden specimens was discovered.

Native methods of gold recovery.

Washing operations are carried on mainly during the rains, when water is abundant and is exercising a certain amount of concentrating force in the stream beds: for the native washer concerns himself only with the gold at or near the surface. The actual operations are performed mainly by persons known as Jhorās. In some places, *e.g.*, at Sonāpet, the women alone wash, such labour being considered beneath the dignity of men. In the neighbourhood of Porāhāt the men alone wash, obtaining during the rains as much as three or four annas per diem.

The actual methods of gold recovery vary but little over the whole area. When the waters are low, work is conducted in the stream beds, a spot being selected where the numerous crevices between the boulders of a coarse gravel, and the consequent formation of eddies, have facilitated the deposition of the gold carried by the current. The boulders are thrown aside, and the comparatively small quantity of sand left behind is scraped up

with some care, the operation being performed with a flat, pointed iron hook (*korne*), about two inches wide at its widest part. This hook is especially useful in scraping sand and gravel from a decomposed rock bottom, a practice invariably followed by the Jhorās. During the rains, when the streams are flooded, the sand concentrated in cart ruts and in the tiny watercourses on the hill slopes is collected and washed. The washing apparatus used is simple and invariable in form, consisting merely of a shallow wooden tray, called a *patta*, made from the wood of the *gamhāri* tree (*Gmelina arborea*, Roxb.), about 32 inches long and 16 inches wide, "dished" to a depth of two to two and a half inches. Those used by women and children are smaller, the size being proportioned to the individual. The larger trays enable about 40 lb. of gravel to be washed at a time.

The dish when filled is placed in water about a foot deep, and the gravel thoroughly loosened and mixed under water, both hands being used. The varied movements thus imparted to the gravel enable the gold and heavier sands to sink to the bottom, leaving the coarse pebbles on the surface. These are thrown aside with a single sweep of the hand, as also are the uppermost sands, and the residues are treated much more carefully. Placing the left hand under the dish, the washer gives the contents a somewhat elliptical motion, taking care to use sufficient water, and sweeping off, from time to time, the lighter gravels as they come to the surface. When the sands have thus been sufficiently reduced, the dish, with its major axis horizontal, is tilted to one side, the residues are disposed to form as long and as narrow a band as possible, and water is carried with the right hand along the length of the small quantity that now remains, in order to expose any large grains of gold that may be present. Satisfied on this point, the washer rests the dish on the palm of the left hand and imparts to it a gentle reciprocating motion, at the same time causing, with the right hand, a gentle stream of water to flow over the concentrates. In the result, a few yellow grains are left at the head of the trail of black sand. These are carefully transferred to a piece of a broken earthenware vessel, to be washed quite free from sand and to be melted into a small bead at the end of the day's work.

When the washer has much fine gold, and when the waters are muddy, as after rain, the Ghāsis of Porāhāt (for the practice is not everywhere followed), in making a final separation of gold and sand in the potsherd, use an infusion of the leaves of a well-known climbing plant instead of water. The plant is known variously to the Kols as *Atinga*, *Utingi* or *Atina*, and to botanists

as *Combretum decandrum*. It is one of the commonest creepers of the neighbourhood, growing on the banks of every stream, and is easily recognisable by its white terminal bracts, and by its overpowering honey-like odour when in full bloom in January. As used by the washers, the *modus operandi* appears to be as follows. Several leaves of the *Atinga* are rubbed between the hands until a greenish fluid is expressed, forming a copious lather with water. The froth having been removed, the liquid is poured into the potsherd, and a swirling motion given to the contents. The gold being thus collected in the centre, the potsherd is tilted to one side, causing the black sand to run in that direction. At the next instant the liquid is brought back and carries the gold in a collected mass before it. No mechanical operation could be neater or cleaner, and it appears that the complete success of the method is due as much to the dexterity of the operator as to any inherent property of the infusion.

The amount of gold secured is so small, that, even at the most favourable spots in the best rivers and streams, the native washers, with hard work, rarely make more than three annas per diem. Of these favourable spots the most frequented are at Patkum and along the Subarnarekhā river in the Sonā Nadī at Sonāpet; and at and near Porāhāt on the Sanjai river. The locality last mentioned appears to support the greatest number of washers, and though they speak of earning large sums (for them), they were very eager to work for Mr. Maclaren at 4 annas per diem: their average earnings must consequently be much less. In other places, the washers are so poor that they may be said merely to exist on the produce of their labour.

Ancient workings.

Beyond traditional evidence, there is little to show that the auriferous deposits were worked to any great extent by the "ancients." Such pits and shafts as they may have excavated in the course of their searches have long ago been filled to the surface, and their site is marked at the present time only by shallow depressions which, judging from external appearances alone, might with equal justice be referred to the uprooting of forest trees. By far the most interesting relics of the gold-seekers of bygone centuries are their rude stone implements for crushing, which lie scattered over many parts of Singhbhūm and Gāngpur. To these a considerable amount of attention has been given by Mr. F. H. Smith* of the Geological Survey, in view of their importance in indicating the spots most vigorously worked by the ancients and hence those considered by

* Unpublished Progress Report, 1903.

them the richest. The modern native washer has no explanation of the origin of these implements: to him they are *devlog ke patthar* (the stones of the gods) and have fallen from the sky.

Mr. Smith distinguishes three forms of stones, each of which was used for a particular purpose. Taking them in the order in which they were probably used, the first comprises flat stones, 4 to 5 inches broad, 1 to 2 inches thick, and all showing on one side or the other, or on both, a saucer like, more or less central, depression. There is little doubt that these stones were used for breaking the quartz into small fragments preparatory to further treatment, but it is not quite clear how they were used for this purpose. Possibly, as Mr. Smith suggests, two were struck face to face, but it seems more probable that they were used singly, and as mortars, the operator placing the quartz in the depression and striking it with a hammer or with another stone. They indeed correspond exactly to the description given by R. B. Foote* of the ancient rock mortars used in gold-quartz crushing in Southern India. The stones generally used in this process were those which were ground flat in the later operation of reducing to powder the quartz fragments. The quartz, having thus been broken as small as possible, was transferred to a large, flat stone, from 1 to 2 feet in length and breadth. On this flat surface the fragments were ground to powder by attrition beneath a small, flat stone 4 to 5 inches broad, held in the palm of the hand as a muller, and to which a reciprocating motion to and from the operator was given.

For all three forms of stone, compact, hard rocks—fine-grained diabase, or felsite, or quartzite—were preferred. As a result of continued grinding in a fixed direction, long, shallow grooves have been formed on the surfaces of the lower, larger stones. These grooves are generally about 18 inches long, 4 to 8 inches broad, and 1 to 2 inches deep. Since every suitable surface on each stone was utilized, it is by no means uncommon to find stones bearing two or three such grooves, each of the latter being successively abandoned as it became too deep for effective work. The small hand stones are correspondingly worn, presenting curved or flat surfaces according to the amount of attrition to which they have been subjected, and the nature of the groove in which they were last worked.

These stones are not restricted to one locality, but are found in spots widely separated in Singhbhūm and Gāngpur, and generally in the heart of the jungle. Occasionally they occur closely

* Records of the Geological Survey of India, Volume XXII, Part I, page 35.

grouped in flat, open spaces near water, when they probably mark the sites of the villages of the ancient gold-miners. In several places, many hundreds of grooved and worn stones are to be seen together; and from Rājābāsa to the south-east of Raurkelā station, and from Katiār, 15 miles north-east of Goilkerā station, Mr. Smith reports* more than a thousand at each place. Near the scooped stones traces of old workings were almost invariably found, though often the amount of gold in the quartz and quartz shoadings would appear to be quite insufficient to account for the great numbers of grooved stones in the vicinity. The prospecting operations of the ancients were confined almost entirely to the "shoadings" (quartz debris) and to the outcrops of the quartz veins. The quartz of both was carefully broken to the size of a walnut, and, if one may judge from the numerous heaps containing absolutely barren white quartz, the fragments were carefully scanned for visible gold, while all ferruginous gangue stuff was put on one side for transport to the village or to water, where the further pulverisation and subsequent washing were doubtless performed by the women. In no case in Chotā Nāgpur, investigated either by Mr. Smith or by Mr. Maclaren, were deep ancient workings discovered comparable in the slightest degree with those of Mysore or even with those of the Wynaad. The deepest uncovered reached a depth of no more than 15 feet, an argument of no little importance when considering the potentialities of this region from an auriferous point of view.

As regards the possibilities of successful gold mining Mr. Maclaren writes:—"It may be stated that there is not exposed at the present moment, nor has there ever been exposed, in the whole of Chotā Nāgpur a single gold mining proposition; and further, there are but two or three doubtful prospecting propositions. The latter are, in order of apparent promise, (*a*) the high range between Manoharpur, on the Bengal-Nāgpur Railway, and Ankua, some six miles south-east of Manoharpur station, and (*b*) the country along the line connecting Sonāpet with Sausal, and lying about three miles south of the diabase outcrop, with which it would appear that the deposition of gold is more or less intimately connected. The Ankua range promises well for prospecting by reason of the coarse gold to be found in all the streams flowing from the range north-west towards the villages of Patarbāsā and Gundriā, and in the Sukha Nadī, flowing south-east from the same source, and further, by reason of the large veins in the vicinity. Some at least of the latter are auriferous, for a fragment from the

Prospects.

* Unpublished Progress Report, 1903.

cap of a reef was picked up in the Sukha Nadī which showed very rich gold. Of the second area nothing more favourable can be said than that it is the source of the gold of the Sonā Nadī and of the Sanjai river, and the whole of the gold of these streams may have been furnished by thin and valueless veins similar to those of Sausal."

Turning to the question of the recovery of gold from alluvial deposits, Mr. Maclaren considers that the outlook is not hopeful. Generally speaking, "hydraulicking," as practised elsewhere, is impossible owing to lack of water and poverty of good content; and dredging would be no more successful owing to the rocky nature of the river bottoms, periodical floods, and the poor gold content of the gravels. Finally, Mr. Maclaren writes:—"It must always be remembered that the foregoing observations are the result of a single season's work over a very wide area, and that the conclusions arrived at are, therefore, naturally liable to modification on the production of fresh data derived from a closer investigation. There may be, hidden away in the dense forest and covered up by the soil and by the vegetation of centuries, quartz veins rivalling in richness those of Southern India. Certainly it were the supreme height of folly to deny the possibility. But, with the data at hand, there can be only one conclusion, *viz.*, that, with two doubtful exceptions—and that only in the manner indicated—there is little scope for the legitimate investment of capital in the recovery of the gold of Chotā Nāgpur, whether from its sands or from its quartz veins. And further, whatever bonanzas the future may disclose for European exploitation, this at least is certain, that the greater portion of the auriferous deposits of that province must, of necessity, from their poverty, be left to the native washer, forming for him a reserve that, though it will never raise him to affluence, will always lift him beyond the grasp of famine."

Iron. Iron ore is frequently found on the surface, usually on hill slopes and is worked in places. Four iron mines at Turamdih, Talsa, Kudaha and Hakagara in Dhalbhūm belong to the Bengal Iron and Steel Company, Limited, and in the quinquennium ending in 1904-05 the average annual output was 7,641 tons, the labour force averaging 504 persons. In 1907 altogether 11,036 tons, valued at a lakh of rupees, were extracted, and the average daily number of persons employed was 300. No machinery was employed, the mines being merely surface workings, and the ores being found at a depth of 2 to 20 feet. In 1908 the total output was 18,907 tons, and the average daily number of persons employed was 666.

Prospecting licenses for manganese in the Kolhān Government estate have been granted, and in 1907 one firm was able to raise about 2,000 tons as against 1,000 tons in the previous year, valued at Rs. 3 per ton at the pit's mouth. Messrs. Martin and Company hold prospecting licenses for iron ore, manganese and chromite in this district, but not much manganese of value has been discovered, though it is reported that iron ores of excellent quality and apparently in considerable quantity have been found in the Buda and Nota hills. The Company has undertaken a survey for a light railway from Manoharpur to the foot of the hills. Manganese.

In 1907-08 an attempt was made to work a new mica mine in Dhalbhūm in Singhbhūm, but only 6 or 7 maunds of green mica were raised. The Deputy Commissioner reports that the mine could not be worked more successfully owing to hard stone covering the supposed mica vein. Mica.

Soapstone is found in Dhalbhūm, and made into plates, bowls, tumblers, images and the like, but only on a small scale. There are 11 quarries at work, leased out to private individuals, which in 1907-08 gave employment to 310 labourers, the total value of stone pots manufactured being Rs. 16,500. No machinery is employed in working the quarries, as the shafts are not deep. Soapstone quarries.

Limestone occurs in the form of nodular accretions called *kankar*, and is not only used for local purposes, but is also collected and burnt for export to places along the railway. The Sutnā Stone and Lime Company holds a lease for limestone in the Lota hill, and the quantity of lime exported during 1907-08 was 225 tons valued at Rs. 2,006. The Deputy Commissioner reported that in that year the Company found some difficulty in getting labour owing to the demands of the coalfields and the opening of the Tata Iron and Steel Company's operations in the district. Messrs. Hoare, Miller and Company of Calcutta hold a lease for limestone in the vicinity of Chaibāsā in Singhbhūm, but did not extract any limestone in 1907-08. It was reported that the development of their mine was delayed owing to uncertainty as to where railway transport facilities would be provided. Limestone.

MANUFACTURES.

Tata Iron and Steel Works.

Hitherto Singhbhūm has been industrially one of the most backward districts in Bengal, but its position in this respect will soon be changed by the erection of large iron and steel works near Kālīmāti. These works are being erected by the Tata Iron and Steel Company, Limited, which was registered in August 1907 with a capital of 2½ crores of rupees. The Company has secured the lease of 20 square miles of iron-ore lands in the Mayūrbhanj State, and a considerable area in the Raipur district of the

Central Provinces. As a site for the new works, an area of about 20 square miles of land has been leased or acquired in the Dhalbhūm estate at the junction of the Subarnarekhā and Kharkai rivers near Kālīmāti on the Bengal-Nāgpur Railway. Sanction has been given for the construction of a railway from the works to the ore fields in Mayūrbhanj, and land has been purchased in the Jherriā coal field for the development of the necessary collieries, while limestone quarries have been secured in the Jubbulpore district. Considerable progress has been made in preparing the site for the erection of the works, and foundations for the blast furnaces and steel works are now (*1909*) being laid.

The installation of these works marks an important stage in the history of iron manufacture in India. Hitherto the only successful iron smelting works in India, conducted on European lines, have been those belonging to the Bengal Iron and Steel Company at Barākar in Bengal. The production of the latter Company is limited to pig-iron, although an experiment was made in steel manufacture in 1906. The Tata Company, however, proposes to make steel production its chief object. The work will include blast furnaces and large steel rolling mills, and it is estimated that the plant will require a labour force of about 3,000 men, over and above the thousands of labourers that will be employed at the Company's collieries, limestone quarries and iron ore mines. With reference to this attempt to establish the iron and steel industry of India on a scientific basis, the following remarks made a few years ago at a Budget Debate by Sir J. Hewett, now Lieutenant-Governor of the United Provinces and then Member of the Viceroy's Council, are of interest :—

"The scheme owes its inception to the far-sighted views of the late Mr. J. N. Tata, who was undoubtedly the pioneer among Indians in the scientific organization of industries, and whose name will be associated for all time with the establishment of the Tata Institute for research. The Government of India have taken the liveliest interest in the late Mr. Tata's project, and they have determined to encourage it by making certain concessions which were asked for by Messrs. Tata and Sons. It is proposed to locate the works at Sini* on the Bengal-Nāgpur Railway, and to bring the iron ore from a hill situated some fifty miles away from the railway in the Mayūrbhanj State. The Government have agreed to construct a railway from the hill to the main line; they have arranged with the Bengal-Nāgpur Railway that the freight on raw materials required for the works shall be reduced to one-fifteenth of a pie per maund, and that this

* The Sini site was subsequently given up.

rate shall also apply in the case of the manufactured products sent to Calcutta for export. They have also engaged to take, for a term of ten years, 20,000 tons of steel rails each year, provided that they are rolled to the required standard and supplied at a cost not exceeding that which would be incurred in importing rails of the same quality.

"The Government of India have every hope that this venture will result in success, and, though they have limited their custom to a term of ten years in the first instance, this indicates no intention on their part of abandoning the purchase of rails at the conclusion of this period, provided that the conditions as regards quality and price are fulfilled. They have also no doubt that, if steel rails and other articles of good quality are rolled at the works, the demand for them will be great, not only among the departments of Government, but also among the railway companies and the public generally. The establishment of an iron and steel industry on a large scale will not only enable the Government and the public to purchase many steel articles of local manufacture which are now imported, but will also help to develop subsidiary industries, particularly those for the production of coal-tar and sulphate of ammonia, for both of which a ready market can be found in India."

Cocoon rearing.

At present, the most important industry of the district is the rearing of tusser cocoons, which is carried on extensively in the Kolhān. Singhbhūm and its neighbourhood have, indeed, been described as the heart of the tusser-rearing industry of the whole of India, where alone tusser sericulture is pursued in its completeness, and where some of the best practices prevail.* The best cocoons and the largest quantity are produced here and sold in the Chaibāsā *hāt*, which is attended by weavers and *mahājans* from Bhāgalpur, Patna, Bīrbhūm, Hazāribāgh, Bānkurā, Burdwān, Murshidābād, Bilāspur, Sambalpur, and the southern Marāthā country, all seeking their stock of cocoons. The industry is chiefly carried on by Hos as a subsidiary occupation to agriculture, and it is estimated that in the Kolhān the average number engaged in it annually is 4,000.

As regards the process of rearing, the tusser moth (*Antheraea mylitta*) goes through the ordinary metamorphosis of an insect, viz., the moth lays eggs, eggs give rise to caterpillars, caterpillars finally pupate or form cocoons made up of silk, which is the tusser silk of commerce; and from the cocoons in due season

* N. G. Mukherji, *Report on the State of the Tusser Silk Industry in Bengal and the Central Provinces* (1905).

the moths eclose to continue the life cycle. The large wild cocoon of the jungle is called the *muga*. When the *muga* is domesticated one year, it is called *jata daba*, and, in the second and following year of domestication, the *daba* cocoon. Moths eclose from these three cocoons in May and June, and go through two life cycles in one year. The first is called the *ampatia* crop, and the second the *barsāti* crop. The *ampatia* cocoons are flimsy and would not repay reeling; so they are left as a seed crop to give the *barsāti* crop of cocoons, from which silk is obtained.

The moths eclose during the months of May and June from 3 or 4 P.M. to 4 A.M. and the males are allowed to fly away, but the females, if they are inclined to fly away, have their wings pinned by means of a leaf. They are placed on a branch in the open at night time, where the males come and pair with them, remaining attached for 18 to 24 hours. At about 5 P.M. the pairs are separated, the females being kept in bamboo baskets. They then begin to lay eggs, and continue to do so for the three next nights, each laying 150 or 180 eggs in all. Each night's eggs are kept separate and placed in leaf receptacles, in which they hatch out into caterpillars. The caterpillars are placed on *āsan* trees, where they eat voraciously for 40 days and cast their skins four times. Eight or ten days later they form flimsy cocoons called *ampatia*. The process already described is then repeated. Moths eclose in 20 to 30 days, males and females pair, eggs are laid, caterpillars hatch out and produce a second crop of cocoons called *barsāti*.

If the *muga* does not eclose in May and June but ecloses in October, the crop is called the *bugui* crop and the resultant cocoons are called *bugui* cocoons. These cocoons are formed in February and March and are smaller than the *daba* cocoons, but the silk is finer and liked by the trade. There is another cocoon, called *larya* or *naria*, that is supposed to be a distinct type from the *muga*, but the only distinction seems to be in the length of the peduncle or stock of the cocoon. The moth ecloses from the latter cocoons in July, goes through one life cycle, and forms cocoons in November and December.

The cocoons reared in this way are very hard, and before silk can be obtained from them, they must be boiled, after which they can be reeled into skeins and made into bales of three maunds each. They are sold at Chaibāsā in lots of 1,280 cocoons called *kāhans*. It is computed that, in 1907, 12,500 *kāhans* were exported to the Central Provinces, 12,000 *kāhans* went to Louis Payne & Company of Berhampore and 8,000

kāhans were purchased by *mahājans*. At the rate of one seer per *kāhan* this would be equivalent to 270 bales of 3 maunds each. In 1890, however, one buyer alone used to purchase 20,000 *kāhans*, and other *mahājāns* the same amount, which would yield 333 bales. It is apparent therefore that the industry has declined.

As regards the causes of the decline, Mr. N. G. Mukherji, who made a special inquiry into the tusser silk industry in 1905, writes:—"According to the schedule of rates prevalent in the forests of Singhbhūm, which is dated 1st December 1899, a royalty of 8 annas for every 100 cocoons is levied in the reserved Government forests in the Singhbhūm Division. In former years tusser-rearing used to be done in forests, but now, owing to this prohibitive duty, the rearing industry is confined to village sites. Villagers pay a *dalkāti* tax of Re. 1 per family, and though this tax, from its very nature, is meant to permit the cutting down of branches for cocoon-rearing purposes, obstruction is put by *mānkis* or village headmen to this practice, as they have come to regard all village trees as their property. Tusser-rearing is thus not so freely pursued in this district now as it was in the past; though at the same time it must be recognized that the opening up of railway communication has given this industry a very great impetus, with the result that the trees on village sites are used oftener than they should be Trees used every other year give the best result, but the rearers cannot afford now to give any rest to their trees. The only rest the trees get now is when their worms die off from disease when the balance of leaf remains on the trees to nourish them. Trees are dying out faster on this account."

Mr. F. Smith, Deputy Director of Agriculture, Bengal, also states:—"Rearers of tusser cocoons have kept the same seed cocoons in hand for the last 10 years without renewing the stock from wild seed, with the result that deterioration has set in, their stock has become liable to grasserie, and their cocoons have become poorer and do not contain as much silk as formerly. Rearers in France and Italy have the patience to wait ten months for the eggs to hatch and give cocoons of a constant type, while Indian tusser rearers do not like to wait for the eclosion of the best moths (the wild *muga*) because of the uncertainty of eclosion, but prefer their domesticated cocoons. This seems to me one of the chief reasons of the decline of tusser cocoon rearing in Bengal. Formerly rearers used to repair to the forest for their new supply of seed cocoons every third or fourth year, but they do not seem to have done this for the past

9 or 10 years. It should be remembered here, also, that *muga* cocoons give poor silk that is not wanted in Europe.

"From 60 trees, if well managed and watched, we ought to get 3 *kāhans* of cocoons. As one pollards the trees every second year, this means that, to obtain 3 *kāhans* annually, 120 trees will be required. At Rs. 7 per *kāhan* of cocoons, that means only Rs. 21 per annum for the 120 trees. Each person, who grows cocoons, must pay so much in each village for taking *ara* or permission to grow cocoons, with the result that this Rs. 21 income is lowered. Now, when the rearers pollarded their trees, they found they had a ready marketable product—firewood—with which they had no risk to run as with their cocoons. They soon found these more paying than the cocoons, and many trees are being killed annually by over-pollarding. This is another cause of the decline of the tusser industry. Probably, however, the most important cause of the decline of the tusser industry in Bengal is the low prices now obtaining for tusser silk."

As a remedial measure a model tusser silk-rearing station was established at Chaibāsā in 1906, an area of 55 acres being taken up one mile outside the station. Here buildings have been erected and young *āsan* trees (the tree that the tusser worm prefers) planted every 10 feet apart. It is proposed to take in every year wild *muga* seed, domesticate it on the farm and issue the domesticated seed to rearers, who should then have no scruples as to the uncertainty of eclosion, as by domestication the moths eclose regularly in May and June. It is hoped that by this means their stock will be strengthened and the decline stopped.*

Other industries. The other industries of the district are of little economic importance. Coarse cotton cloths and blankets are woven by the village weavers on looms of a primitive type. They are strong and durable, and are therefore preferred by the lower classes to machine-made stuffs. Plates, bowls, cups and tumblers are made of potstone both in Dhalbhūm and the Kolhān. In the former estate the potstone is extracted from the hills of Tikri and Dighā in Taraf Dampārā, and is turned on rough lathes to the shape required. The products are exported to Calcutta, Purī and other places, but they are very

* Annual Report on the Chaibāsā Tusser Silk-rearing Station for 1907-08. Further details will be found in Mr. N. G. Mukherji's *Monograph on the Silk Fabrics of Bengal* (1903), pp. 117-18; and in the same writer's *Report on the State of the Tusser Silk Industry in Bengal and the Central Provinces* (1905).

brittle, and a whole consignment often arrives in a broken state. In the Kolhān a hard fissile rock, generally of a bluish grey, which readily splits into slabs, is found in abundance, and is used extensively for house-building : most of the houses in Chaibāsā are built of this rock. Iron ore, which is plentiful in the Kolhān, is smelted in many places in the estate. The furnace used is an upright cylinder made of mud about three feet high, which is charged with alternate layers of the powdered ore and charcoal, the blast being drawn from double leather bellows worked with the feet. Baskets are made of bamboos, mats of the leaves of the date palm, and rope from the *sabai* grass and a number of other plants and creepers.

Lac is raised on *palās*, *bair* and *kusum* trees, but its cultivation is almost entirely confined to the two trees last named. *Kusum* trees are further utilized for the manufacture of oil, which is extracted from the seed of the fruit, the oil being used for both cooking and lighting. Oil is also pressed from the various oil-seeds and from the fruit seed of the *mahuā*, *karanj*, *nīm*, and *sutrani* trees. The primitive oil-press in use 30 years ago is still to be seen in almost every village. It consists of two horizontal logs of timber, placed one upon the other, and secured at both ends by strong perpendicular posts, which run through the two horizontal pieces of timber; the oil-seed contained in small bags or baskets is placed between the two timbers, and the oil pressed out. The oil produced is consumed locally, and the trade is mostly in the hand of Tāmāriās.

TRADE.

The chief exports are timber, paddy and rice, pulses, oil-seeds, stick-lac, iron, tusser-silk cocoons, hides and *sabai* grass. The chief imports are salt, cotton yarn, piece-goods, tobacco, brass utensils, sugar, kerosine oil, coal and coke. Since the opening of the railway the trade of the district has considerably increased, and large quantities of timber are now exported. Internal trade is mostly carried on by means of carts along the main roads and by pack-bullocks in the interior. It concentrates on Chaibāsā and the larger villages, where *hāts* or weekly markets are held. There are 26 such *hāts* in the Kolhān and 12 in the Porāhāt estate, of which the most important are those held at Chaibāsā and Chakradharpur. Other large *hāts* are held at Jaintgarh, which attracts a large number of vendors and purchasers from Keonjhar and Mayūrbhanj, at Jagannāthpur, Tantanagar, Kotbāri, Manoharpur and Nagrā, all of which are centres for the local trade in grain, oil-seeds, cocoons, lac and cloth. In Dhalbhūm an important *hāt* is held at Chakuliā, where quantities of *mahuā* flowers and *harrā* myrobalans are sold. The

chief traders are Mārwāris, various Baniyā castes, and Muhammadans.

Weights and measures.

The weights and measures commonly used vary in different parts of the district. Traders are said to use the standard seer of 80 *tolās* in selling, but a seer of 84 *tolās* in purchasing, and this latter seer is common throughout the district. Another common weight is the *pailā*, which varies, however, from 10 standard chittacks to $1\frac{1}{2}$ standard seers. In the Kolhān it is equivalent to a seer of 84 *tolās*, which is regarded as the standard measure. Taking the latter as a basis, the table of weights used in the Kolhān is as shown in the margin. In the south and south-west of that tract, however, 1 *khandia* is equal to 40 *pailās* of 84 *tolās*, and 4 *mankera* or *sera* to a *pai*. In the Porāhāt estate again the *pai* is equal to only 2 *pailās*. As a rule, dealers buy in *pais* and sell in *pailās*, but neither is a fixed weight, its value depending largely on the pleasure of the vendor.

1 *pailā*	=	84 *tolās*.
$2\frac{1}{2}$ *pailās*	=	1 *pai*.
20 *id*	=	1 *khandia* or *bisi*.

In Dhalbhūm a *pai* is equivalent to a *pailā* of $1\frac{1}{2}$ seers weight, and the marginal table is generally used by traders for paddy and rice. In *taraf* Ghātsilā, however, the *ārā* is half as much again. A weight called the *karuā ārā*, which is equal to 19 maunds 8 seers, is used by the zamīndār of Dhalbhūm for weighing paddy paid as rent by his tenants. A more detailed account of the system in Dhalbhūm will be found in the preceding chapter in the section dealing with rents in Dhalbhūm.

1 *pai*	=	$1\frac{1}{2}$ seers.
8 *pais*	=	1 *kuri*.
16 *kuris*	=	1 *ārā*.
1 *ārā*	=	4 maunds 32 seers.

The common measure of capacity is the *pailā*, which is in use throughout the district and, as stated above, varies from 10 standard chittacks to $1\frac{1}{2}$ standard seers.

Land measures.

The original unit of land measurement in the Kolhān estate was the *paran*, containing as much land as was usually sown by a maund of seed, and five *parans* made a *hal* or plough. The superficial area of *hal* measure was not precisely determined until 1866, when the size of the *paran* was, with the consent of the village headmen, fixed at 2,500 square yards and became the local *bighā*. The system of land measures now recognized in the estate is shown in the margin: an acre is equivalent to 1 *bighā* 18 *kāthās* $14\frac{2}{5}$ *dhurs* of the local measure. In Porāhāt the local standard of measurement was till recently the *hal*, which, in the greater part of the *pargana*, meant the

40 *pailās*	=	1 *paran*.
1 *paran*	=	2,500 square yards.
5 *parans*	=	1 *hāl*.
1 *hāl*	=	12,500 square yards.

area of land which required 50 maunds of *dhān* to sow it. It therefore consisted of 50 *māns* or *khandis*, each of 40 *pailās*, and this was known as the *paran kā hisāb*. As usual, it was also divided into annas and pies, an anna being equivalent to 3⅛ maunds or *bighās*. At the same time, there was the *dang* or pole of 15 feet by which the settlement of Porāhāt in 1880 was effected. One hundred *dangs* constituted a *bighā*, which was therefore 2,500 square yards and equal to ·51 of an acre. The Anandpur *hal* was, however, 12 *bighās*, being roughly the amount of land which could be cultivated by one pair of oxen. An account of the system of land measurement in Dhalbhūm has already been given in Chapter IX.

CHAPTER XI.

MEANS OF COMMUNICATION.

RAILWAYS.

THE main line of the Bengal-Nāgpur Railway traverses this district and the States of Saraikelā and Kharsāwan from east to west for about 130 miles. The marginal statement shows the stations on the line, proceeding from east to west, and their distance from Calcutta; of these stations, Gamhariā and Sini are in Saraikelā and Amdā is in Kharsāwan. Sini is a junction for a branch line running north-west through Saraikelā to Purūliā and Asansol, by which connection is effected with the East Indian Railway. Another line is being constructed from the Tata Steel and Iron Works near Kālimāti, to Gurumaishini hill in Mayūrbhanj, whence iron ore is to be obtained; and a short length of line will connect the works with the main line of the Bengal-Nāgpur Railway. Proposals have also been made for the construction of a steam tramway on the two feet gauge from Chakradharpur to Chaibāsā for working manganese ore in the Kolhān; and Messrs. Martin and Company have surveyed for a light railway from Manoharpur to the foot of the Budā and Notu hills.

Station.	*Miles.*
Chakuliā ...	... 113
Narsinghgarh ...	... 124
Ghātsilā ...	... 132
Mahuliā ...	... 138
Asanbani ...	... 146
Kālīmāti ...	... 153
Gamhariā ...	... 161
Sini ...	... 171
Amdā ...	... 181
Chakradharpur ...	... 194
Lotāpahār ...	... 199
Sonuā ...	... 206
Goilkerā ...	... 214
Posoitā ...	... 224
Manoharpur ...	... 231

ROADS.

Roads in Singhbhūm are maintained by the Public Works Department, the District Road Committee, and Kolhān Government estate. The Public Works Department maintains 47 miles of road, 24 miles being metalled and 23 miles unmetalled; the District Road Committee is in charge of 414 miles of unmetalled roads and 38½ miles classed as village roads; and 127 miles of village tracks are kept up from the funds of the Kolhān Government estate.

The most important road in the district is the Rānchī-Chaibāsā road, which is maintained by the Public Works Department,

The total length of the road from Chaibāsā to Rānchī is 88¼ miles, and its length within this district is 47 miles, of which 24 miles are metalled and 23 miles are unmetalled. Starting from Chaibāsā, it passes through Chakradharpur, and then running through the hills of Porāhāt leaves the district at Bāndgāon. It is fairly level between Chaibāsā and Deogāon, which is 993 feet above sea-level, but then takes a sharp rise into the hills, reaching a height of 1,683 feet at Tebo, 7 miles beyond Deogāon. In this portion there are many windings and zigzags, and the gradient is sometimes as steep as 1 in 25.

The principal roads kept up by the District Road Committee are:—(1) The Mayūrbhanj road (36 miles long), which runs south from Chaibāsā to Jaintgarh on the boundary of the Keonjhar State. (2) The Midnapore road from Chaibāsā to Bend (73 miles long), which runs first east and then south-east to Midnapore. (3) The Purūliā road from Chaibāsā to the Subarnarekhā river (31 miles long), which connects Chaibāsā with Purūliā. (4) The road from Chaibāsā to Kotbāri (20 miles long), by which communication with Mayūrbhanj is kept up. (5) The Amdā road from Chaibāsā to Amdā station (13 miles long).

The following is a list of the bungalows on these roads:— BUNGALOWS.

Road.	Place.	Mile.
Rānchī road ...	Chaibāsā ...	...
	Khuntpāni ...	8 from Chaibāsā.
	Chakradharpur ...	16 id.
	Naktī ...	64 id.
	Tebo ...	57 from Rānchi.
	Hesādi ...	48 id.
	Bāndgāon ...	40 id.
Mayūrbhanj road ...	Jorāpokhar ...	10 from Chaibāsā.
	Gamhariā ...	21 id.
	Jaintgarh ...	36 id.
Midnapore road ...	Barhī ...	13 id.
	Ghātsilā ...	50 id.
Purūliā road ...	Tholko ...	9 id.
	Dugnī ...	20 id.
	Raghunāthpur ...	30 id.

The characteristic cart of the district is the *sagar*, a low narrow cart suited for rough work on bad roads, for its wheels are only about 2½ feet in diameter and are made of solid wood. CONVEYANCES.

There are no navigable rivers, though timber is rafted down some of the larger streams, such as the Subarnarekhā and the WATER-COMMUNICATIONS.

Koil. The ferries are unimportant; they ply only in the rains and are used only for passenger traffic.

POSTAL COMMUNICATION.

There are 31 post offices in the district and 159 miles of postal communication. The number of postal articles delivered in 1907-08 was 30,795, while the value of money orders issued was Rs. 7,66,321 and of those paid Rs. 3,51,561. The number of Savings Bank deposits in the same year was 2,795, and the total amount deposited was Rs. 79,592. Postal-telegraph offices have been opened at Chaibāsā and Chakradharpur.

CHAPTER XII.

LAND REVENUE ADMINISTRATION.

AFTER the conquest of the Kolhān in 1821, the Hos acknowledged the suzerainty of the Singhbhūm chiefs and agreed to pay a rent of 8 annas per *hal* (plough), *i.e.*, practically per pair of bullocks, to be increased to Re. 1 if circumstances admitted of it. Their submission was, however, nominal. The chiefs were unable to exercise any effective control over them, and from 1830 to 1836 the Hos successfully resisted every attempt to realize rents, and waged war on their neighbours. In 1836 a strong force was sent against them, and after some bloodshed they were reduced. On the conclusion of the campaign, the British Government resolved to bring their territory under its direct rule. Accordingly, 23 *Pīrs*, over which the Rājās of Porāhāt, Saraikelā and Kharsāwan claimed suzerainty, were, with four other *Pīrs* taken from Mayūrbhanj, brought under direct management under the name of the Kolhān. KOLHAN. Revenue history.

The first settlement was carried out in 1837, when Major Wilkinson fixed the rental at 8 annas per "plough" of land, this being the sum assessed but not paid in 1821. The total assessment was Rs. 5,108 for 622 villages, and was realized without difficulty. At the same time, the old village system of the Hos was maintained by the recognition of the *mundās* or village headmen and of the *mānkis* or headmen of groups of villages. The former collected the rent of their own villages and paid it to Government through the *mānkis*. In 1855, without altering the principle of assessment, but by simply doubling the rate per plough, a net revenue of Rs. 17,448 was obtained, and a settlement for 12 years was concluded. Settlement of 1837.

In 1867 a radical change was made in the mode of assessment in all the *Pīrs*, except Sāranda, Rengrā, Latuā and Relā, in which the old system was continued owing to the backward state of the cultivators. In place of the old plough tax a regular assessment, based upon a measurement of the lands under cultivation, was resolved upon with the consent of the Hos themselves, a great meeting of *mānkis* and *mundās* being held in 1866, at which they agreed to all that was contemplated. The terms of the agreement then made were :—(1) that their lands should be

measured; (2) that the system of assessment per *hal* should be continued, but that the area of land contained in each *hal* should be fixed and that such area should contain an admixture of first, second and third class lands; (3) that the rate per *hal* should be enhanced from one to two rupees; (4) that the settlement should be for 30 years. Formerly a *hal* of land was a very uncertain quantity, being supposed to contain an area sufficient for five maunds of seed to be sown in it—a mode of assessment that was probably suited to the nomadic habits of the people. The area of each *hal* was now fixed at 12,500 square yards, or at 7 *bighās* 16 *kathās* and 4 *chittacks* of the standard *bighā*. The rate of Rs. 2 per *hal* assessed at the settlement thus gave an incidence of a little over 4 annas per standard *bighā* or 12 annas per acre.

The gross assessment amounted to Rs. 64,828-14, and the net assessment paid to the Government to Rs. 46,247, the difference being paid as remuneration to the *mānkis*, *mundās* and village accountants at the rate of 10, 16 and 2 per cent. respectively. The gross rental was nearly treble the amount of the plough tax, but the Hos, though somewhat startled at first, cheerfully accepted the increase. They made no attempt to shirk the measurements or to conceal their lands; on the contrary, their great desire was to have all the land they could call their own entered in the register, in order that they might have a full record-of-rights. This satisfactory result may be attributed to the measures taken to obtain their co-operation. As the country was not yet sufficiently advanced for a field survey, the measurements were made after the native fashion, *i.e.*, only rough *chittās* and sketch maps were prepared, this system having been adopted through fear of possible disturbance consequent on the introduction of foreign *amins*. The settlement was carried out by Dr. Hayes and was concluded for 30 years.

Settlement of 1897.

During the currency of this settlement conditions changed considerably owing to the creation of reserved forests, the opening of the Bengal-Nāgpur Railway, the influx of a large number of foreigners, and the spread of primary education. It was felt, therefore, that a field survey might be undertaken, but before introducing such an innovation, it was considered desirable to discuss the matter openly with the people—a procedure appreciated by them, and in conformity with local traditions and usage. The point was discussed at a conference held between the Deputy Commissioner and the leading *mānkis* and *mundās*, and the proposal to make a cadastral survey and record-of-rights was unanimously adopted by the people present. At the same time two other important points were brought under discussion, viz. (1) the

desirability of assessing the *gorā* or uplands which, hitherto, by the custom prevalent in Singhbhūm, had escaped assessment, and (2) the question of reducing the rates of commission paid to *mānkis*, *mundās* and village accountants, which were unusually high. The Hos present at the conference, after some wavering, eventually accepted a light assessment upon *gorā* lands, and the question of reducing the rates of commission was not pressed.

After further enquiry, it was decided that (1) a rate of one anna per *bighā* should be imposed on *gorā* lands; (2) the existing rate of rent for *berā* and *bād* lands, viz., 6½ annas per local *bighā* of 2,500 square yards, or 12 annas an acre, should be maintained; (3) in the *pattas* the right should be distinctly reserved to Government to alter the rates of rent at future settlements; (4) where *Dikkus* (foreigners) had been allowed to come into the country by the connivance of the *mundās*, and without the permission of the Deputy Commissioner, the rate of rent in each case should be left to the discretion of the Settlement Officer to fix; (5) a provision should be inserted in the record-of-rights and in the *patta* declaring that the holding was not transferable by gift, sale or mortgage, without the permission of the Deputy Commissioner; (6) when such transfers did occur, the headmen should be required, under the penalty of fine and possibly, after repeated neglect, of dismissal, to report them to the Deputy Commissioner; (7) *pattas* should be given to the *mundās* and *mānkis*, each ryot being furnished with an extract from the settlement rent-roll showing the particulars of his land, *i.e.*, the area, rate, and amount of rent, as they stood at the time of the survey and settlement; (8) the police powers hitherto enjoyed by the *mundās* and *mānkis* should not be taken away.

The settlement conducted on these lines was concluded by Mr. J. A. Craven in 1897. The following table will show the main results of the different settlements.

Settlements.	Number of villages.	Number of ploughs or holdings.	Gross rental.	Percentage of increase in the rental.
			Rs. A. P.	Rs.
1837	622	10,216	5,108 1 8	...
1864	622	17,047	8,523 6 2	66·8
1865	786	23,266	23,266 0 0	172·9
1867	847	32,988	64,828 14 0	178·6
1897	911	79,731	1,77,300 1 3	173·5

System of administration.

For the purposes of administration the Kolhān is divided into 73 local divisions, each comprising a group of 5 to 20 villages. Each division is under a *mānki* or divisional headman, under whom again are the *mundās* or village headmen, the *tahsīldārs* or village accountants, and the *dākuās* or village constables.

Mānkis.

The *mānki* collects from the *mundās* the village rents as fixed by the settlement, and pays them into the district treasury according to the *kists*. Should he fail to pay the full amount or part of any *kist*, the Deputy Commissioner may recover the amount due by the sale of his property, whether movable or immovable, and may dismiss him from his office. He is remunerated by a commission of 10 per cent. on the gross amount collected, and appoints the *tāhsīldārs* or village accountants. It is his duty to prevent foreigners that are not already recorded as resident ryots from cultivating or holding lands in any village within his *pīr* without the written permission of the Deputy Commissioner. He is entitled, in consultation with his *mundās*, to settle the village waste lands with resident ryots and to assess such lands at rates not exceeding those established by the settlement. He is entitled to one-half of the rent so realized, and the *mundā* to the other half, during the term of his lease. He is the police officer for his *pīr* and appoints the *dākuās* or village constables. He is also responsible for the protected forest contained in his *pīr*, being bound to take steps to prevent and extinguish fires in such forests, and to report to the Deputy Commissioner any infringement of the protected forests' rules. Finally, the *mānki*, his *mundās* and ryots are bound to keep in repair all tanks, embankments, works of irrigation, and the roads within the limits of his *pīr*, to preserve groves of trees and trees planted by roadsides, and to encourage all works of improvement and measures calculated to add to the prosperity of the people.

The *mānki* is liable to fine and dismissal by the Deputy Commissioner for disobedience of orders or for breach of the terms of his *patta*, the order of dismissal being subject to confirmation by the Commissioner of the Division. In case he dies, resigns, or is removed from the post of *mānki*, the Deputy Commissioner, with the sanction of the Commissioner, is at liberty to appoint as successor the *mānki's* heir, if qualified, or any other male of his family found fit for the office, or he may select some other person. If, however, the *mānki* has been dismissed for misconduct, his heir has no claim to succeed him in his office. Where it appears to conduce to the public interest, the Deputy Commissioner may appoint a *juridār* or assistant *mānki* and

may divide the *mānki's* circle, retaining the existing *mānki* in charge of one portion and the *juridār* in charge of the other portion. The office may not be transferred by gift, sale or mortgage; and if the *mānki* does so transfer it, he is liable to dismissal.

The *mundā* is the village headman, and his village is settled with him under the terms of a *patta*. The rent is not liable to enhancement during the period of the lease, but Government reserves the right to increase the rates for *berā*, *bād* and *gorā* lands at any future settlement. The *mundā* is responsible for the payment of the village rent through the *mānki* of the *pīr* according to the *kists*, and is entitled to receive as commission 16 per cent. of the gross village rent. Should he fail to pay the whole or part of any *kist*, the Deputy Commissioner may recover the amount due by sale of his property whether movable or immovable, and may dismiss him from the office of *mundā*. Neither he nor the *mānki* is entitled to claim any abatement of rent in consequence of the failure of crops, the absconding of ryots or the non-payment of their rents to him. He is bound to collect the rents according to the village *jamābandi* given to him, and is forbidden to demand from the ryots higher rents than are therein fixed for the lands recorded in their names; but he is at liberty, with the approval of the *mānki*, to settle with resident ryots any waste land within the village boundaries, and to assess such lands at rates not exceeding those established by the settlement; but no land within any protected forest may be cleared or broken up for cultivation without the written permission of the Deputy Commissioner. As already stated, of the rent so realized, the *mundā* is entitled to one-half during the term of the settlement. ***Mundās.***

The *mundā* keeps such accounts as may be prescribed, and must grant to every ryot a receipt for his rent signed by himself or by the *tahsīldār*. He is required also to keep up a register of all mutations and partitions of holdings in his village, and, on pain of fine or dismissal, to report to the Deputy Commissioner all successions to holdings by inheritance, all family partitions of holdings, and all re-settlements and fresh settlements. He is forbidden in any case to evict a ryot from his holding or from any portion of it without an order of the Deputy Commissioner or of a competent court. In case of a ryot defaulting in the payment of rent, the *mundā* may within a year distrain the growing crop or the paddy on the threshing floor of the defaulting ryot. This power was given to the *mundās* at the last settlement on the ground that as they themselves are

summarily dealt with if they default, it was only fair that they should be given power of distraint. The *mundā* is further bound to respect the rights of the ryots as recorded in the village record-of-rights. He must not allow any ryot to transfer his holding or any part of it by gift, sale or mortgage without the written permission of the Deputy Commissioner; and, under penalty of fine or dismissal, is bound to report all such transfers, when they do occur, to that officer. He is forbidden to allow any foreigner, not already recorded as a resident ryot, to cultivate land in the village without the written permission of the Deputy Commissioner. He is also forbidden to take any *abwābs* or illegal cesses of any kind from the ryots or to grant any lease for building purposes, quarrying or mining.

The *mundā* is further the police officer of his village and, as such, is subordinate to the *mānki*, who is the police officer of the *pīr*. He is bound to obey all legal orders he receives from the *mānki* as well as from the superior authorities. All the ryots, as well as the village watchman, are bound to assist him in the discharge of his duties as police officer. He is bound to report to the Deputy Commissioner any infringement of the rules for protected forests which may be committed within the protected forests adjacent to the village and to take steps to prevent and to extinguish fires in such forests. He is also bound, with the assistance of the ryots, to keep in repair all tanks, embankments, canals and boundary marks, as well as such portions of roads as are within the limits of the village, and to preserve the groves of trees and trees planted by roadsides in the village; also to encourage all works of improvements and measures calculated to add to the prosperity of the ryots.

He is liable to fine and dismissal for disobedience of lawful orders, or for breach of the terms of his *patta*, and to dismissal, if he does not reside in the village of which he is *mundā*. In case he dies during the term of his lease, his heir, if qualified, is entitled to succeed to the mundaship. In the event of there not being a qualified heir, or of the *mundā* being dismissed for misconduct, the *mānki* and the resident ryots are to elect a successor, subject to the approval of the Deputy Commissioner. In a few cases, where the *mundās* are minors, *juridārs* or assistant *mundās* have been appointed to perform the duties of the office during their minority. As in the case of the *mānki*, the office may not be transferred by gift, sale or mortgage, and if a *mundā* does so transfer it, he is liable to dismissal.

Tahsil-dārs. The *tahsīldār* is the village accountant and is appointed by the *mānki*. He receives as commission 2 per cent. on the village

rent, is bound to obey the rules laid down for his guidance, and may be dismissed by the Deputy Commissioner for misconduct.

Rules regarding *Dikkus.*

Special measures have been taken to protect the indigenous Hos against immigrant *Dikkus* or foreigners, who have come into the Kolhān in increasing numbers. Enquiry has shown that, when the settlement of 1867 was concluded, there were only 1,579 foreign cultivators in the Kolhān; but by 1897 their number had increased tenfold, *i.e.*, to 15,755. Of this number, only 5,643 were the heirs and representatives of the 1,579 old cultivators, so that 10,112 foreign cultivators obtained a footing in the estate during the 30 years. Some of these, no doubt, settled in the estate owing to the village *mundās* or the *pīr mānkis* having improperly ignored the right of the resident Hos to the settlement of deserted holdings; but the majority appear to have settled with a view to reclaiming waste lands. Enquiry also showed that the consideration paid for the land sold by Hos to *Dikkus* was in most cases utterly inadequate, many instances being brought to notice in which it was either a sheep, a goat or a calf, or a few maunds of paddy. Proof was thus afforded of the fact that the ordinary Ho of Singhbhūm is incapable of looking after his own interests, and of the necessity of protecting him against foreigners. It has, therefore, been ruled that holdings are not transferable without the permission of the Deputy Commissioner. Further, the village headmen are, under penalty of fine, and, after repeated negligence, of dismissal, bound to report to the Deputy Commissioner all such transfers immediately after they are made; and no foreigner who is not a resident ryot can, without the Deputy Commissioner's permission, cultivate land in a Ho village.

Tenures.

In the rent-paying villages of the Kolhān there is but one kind of tenure, viz., the simple cultivating tenure, there being no intermediate tenures between the proprietor (Government) and the actual cultivators of the soil. The ryot pays his rent to the *mundā* or village headman, and the *mundās* pay the rents of their villages to Government through the divisional headmen or *mānkis*. The *mundās* and *mānkis* are merely collectors of rent, and not tenure-holders, having only the same rights as other settled ryots in their holdings. At the settlement of 1897 the tenants of the estate were for the first time classified as occupancy and non-occupancy. Among the Hos 48,629, or 61 per cent., are occupancy and 14,402 non-occupancy tenants. Among the foreigner tenants the number of non-occupancy ryots is almost the same as that of occupancy ryots.

Rights of tenants.

Every resident ryot has the right to extend his cultivation by reclaiming a portion of the waste lands within the village boundaries, provided that he has obtained permission from the *mānki* and *mundā*; but no waste land in any protected forest block may be cleared without the special permission of the Deputy Commissioner. Such a ryot has a preferential right as regards the settlement of abandoned holdings, and the *mundā* is not at liberty to settle such lands with a non-resident ryot, if a resident ryot is found willing to take them over at the rent fixed by the settlement. A resident ryot may also with the written permission of the Deputy Commissioner construct a *bāndh* or tank, or make any other improvement, on his own holding. He may not be evicted from his holding or any part of it without an order of the Deputy Commissioner or a competent court, and his rent cannot be enhanced during the currency of the settlement. If a ryot, with the consent of the *mānki* and the *mundā*, brings new land under cultivation, he is entitled to hold such land rent-free for an equitable period, after which the new land is to be assessed at rates not exceeding those established by the settlement; during the remainder of the period of the lease one-half of the rent so realized shall belong to the *mānki*, the other half to the *mundā*. The ryots have the right to graze their cattle free of charge on waste lands throughout the year, and on cultivated lands (rice as well as *gorā*) when there are no crops on the ground.

A resident ryot is entitled to plant fruit trees on his holding and to enjoy the fruit free of rent; and he may, with the permission of the *mānki*, plant groves of trees on the lands in his possession. He is also entitled, according to custom, to enjoy free of charge the fruit of all fruit trees planted by his ancestors, as also the flower and fruit of the *mahuā*, *karanj*, *kusum* and other trees of spontaneous growth within the village boundaries, but he is forbidden to cut any such trees without the written permission of the Deputy Commissioner. The *mahuā* and *kusum* trees growing on the *jot* lands of a ryot generally belong to him, while those growing on the village waste lands are enjoyed by the ryots in common. The ryot has, however, no right in the *āsan* trees growing on his holding, and they form no part of his holding; even in the villages where no rent is charged for cocoon-rearing, a ryot has not the right to use the trees standing on his holding for such a purpose without the permission of the *mundā*, though in some villages he is allowed a preferential claim in the settlement of such trees.

PORĀHĀT.

Porāhāt was formerly a Tributary State, but was confiscated by Government in 1858 on account of the rebellion of Rājā

Arjun Singh. Some portions of it were granted rent-free in perpetuity to the Chiefs of Saraikelā and Kharsāwan and to other residents of Singhbhūm as rewards for their loyalty during the Mutiny, and the remainder of the estate was retained by Government. Its revenue administration was made over to the Board of Revenue, but in other respects it continued to be treated as a Tributary State. In 1860-61 a regular settlement was made by Captain Birch, the Senior Assistant Commissioner of Singhbhūm, for a period of 20 years, and in 1880-81 a further settlement was made by Babu Ganesh Chandra Tripathi, a clerk in the Deputy Commissioner's office. In 1890 Arjun Singh, the ex-Rājā, died, and in 1895 Government granted the unalienated portion of the estate to his son Kumār (now Rājā) Narpat Singh under certain conditions as a revenue-free impartible zamīndāri. In the years 1897 and 1898 the holders of certain subordinate tenures of the Porāhāt estate, viz., Kerā (with three dependent tenures) Bāndgāon and Chainpur, which were being managed by Government under the Encumbered Estates Act, applied for their lands to be resettled by Government. The proprietor of the Porāhāt estate, of which the current settlement was to expire in December 1899, also joined the applicants. The application having been sanctioned, traverse survey was commenced in 1900 and the settlement was completed in 1903. This settlement was carried out by Mr. J. H. Taylor and was made for a term of 15 years.

The new settlement was conducted under the provisions of Bengal Act V of 1875 and Bengal Act I of 1879, and in the course of the operations a record-of-rights and duties was drawn up, for the preparation of which there was no sanction in those Acts. It was objected to by the Rājā of Porāhāt and other proprietors concerned as regards its description of headmen's rights, its prohibition of certain illegal exactions, and its definition of forest rights. Government then ordered that an authoritative record-of-rights should be prepared under section 101(1) of the Bengal Tenancy Act (VIII of 1885), which had been extended to Porāhāt and other parts of the Chotā Nāgpur Division in 1903. This work was begun in 1905 by Mr. A. N. Moberly, I.C.S., and completed by Mr. T. S. Macpherson, I.C.S., in 1906.

There are four sub-estates, viz., Anandpur, Kerā, Bāndgāon and Chainpur. Anandpur and Kerā were originally granted to the junior members of the Rājā's family for their maintenance, and the holders paid quit-rents. The latter were remitted by

Government after the Mutiny; and the zamīndār of Porāhāt has no right to receive rents from or to interfere with the tenures, but he has a reversionary right to succession in the event of there being no male heirs. Bāndgāon is an under-tenure of the Porāhāt estate, to which it is liable to pay one-third of the net rental of its villages and of any income from its forests. The minerals also belong to the superior landlord as against the tenure-holder. Chainpur is another under-tenure, which was originally a service tenure held subject to the payment of a rent of Rs. 90-8. After the Mutiny, Government directed that this quit-rent should be paid in perpetuity to the zamīndār of Porāhāt.

Land tenures. Zamīndāri of Porāhāt. The zamīndār of Porāhāt is the proprietor of the *pargana*, his immediate estate consisting of 368 villages, including two bazars, in the Sadant and Kolhān *Pīrs*, which are known as Khās Porāhāt. A number of villages, which Government in 1858, after the confiscation of Porāhāt, recognized as rent-free *khorposh*, *brahmottar*, or *debottar* grants of the Rājā, and two villages, Hatia and Nakti, which were special grants made by Government after the Mutiny, are included within Khās Porāhāt and lapse (except Nakti) to the zamīndār in default of male heirs of the grantees. Besides rent on cultivated lands in his villages, the zamīndār is entitled to receive the proceeds of the management of the reserved forests. He seems also to be entitled by local custom to all the more valuable minerals, except where artisans have a customary right to take them for the purposes of their profession. He has no right to interfere in the internal management of a village; while in the Kolhān *Pīrs* he is not in any sense, and in the Sadant *Pīrs* only as superior landlord, the owner of the land of the village cultivated or waste, or of the trees, etc., in the village.

Tenure-holders. The subordinate or allied estates are technically tenures of the parent estate, and the holders are tenure-holders. The Thākurs of Kerā and Anandpur have the same rights as the zamīndār of Porāhāt in regard to rent and minerals in their tenures. As regards jungle, the present position is that the tenants are entitled to take jungle produce free, without permission, from any part of the tenure for their personal requirements, but not for sale. As the zamīndār of Khās Porāhāt has a reversionary interest in their tenures, the tenure-holders have been recorded as *mālguzārs*, though their tenures are rent-free. Chainpur is subject to a quit-rent, and Bāndgāon to a rent equal to one-third of its net rental and forest revenue (if any), all payable to the zamīndār of Porāhāt.

Altogether 12,644 acres have been granted as *khorposh* in the Porāhāt estate and its dependencies. Such grants were given by the Rājās of Porāhāt to relatives for their maintenance, and consist either of entire villages or of lands in different villages. They have attached to them certain services, which formerly were principally of a feudal nature, the *khorposhdārs* having to accompany the Rājā in war and supply a contingent of *pāiks*. Of recent years this feudal service has fallen into disuse, but during the Keonjhar rebellion of 1891 several *khorposhdārs* accompanied their Chiefs in support of the Government. At present, their duties are confined to attendance on the Chief on his tours, wedding arrangements, etc In most cases the grants are held free of rent, but in some cases small quit-rents are paid. *Khorposh.*

Chākrān or service grants account for 4,000 acres and are found in the dependent tenures of Kerā, Anandpur and Chainpur. They consist either of entire villages or blocks of cultivation which were granted to relatives of the minor Chiefs (termed Bābus), in addition to the usual *khorposh* grants; or they are grants of land to *gohandāls*, *pāiks*, priests and menial servants in lieu of payment for services rendered. The services required from the Bābus differ, but are of a personal nature similar in many cases to the duties now performed by ordinary *khorposhdārs*, viz., attendance on the Chiefs on tours, wedding arrangements, etc., and in some cases the guardianship of the *garh* or residence of the Chief during his absence. These grants are hereditary. The grants to *gohandāls* and *pāiks* are similar to those granted to the native militia in Orissa and elsewhere. The *gohandāls* were the special bodyguard of the Chief, but, in course of time, their duties have decreased in importance, until they have become mere *piādās* or *chaprāsis*. The *pāiks* were the fighting force; now their duties only consist of the watch and ward of the *garh*, the escort of treasure, the taking of messages and the like. *Chākrān.*

Rent-free lands, exclusive of *chākrān* or service grants, cover an area of 4,178 acres, of which 3,177 acres are situated in Khās Porāhāt. The grants consist of *debottar*, *brahmottar*, *mahatrān*, and other grants termed *baksis*. Rent-free lands.

Other tenures in the estate are those of *mānkis*, *mundās*, *khuntkattidārs* and ryots. Before dealing with these it may be mentioned that Khás Porāhāt contains two main divisions in which agrarian rights differ widely, viz., (1) the Sadant *Pīrs* of Chakradharpur and Porāhāt, and (2) the eight Kolhān *Pīrs*. The difference between them is explained as follows by Mr. T. S. Macpherson. "The Sadant *Pīrs* consist of village communities Tenants' rights.

owning the land within their boundaries, subject to a rent on cultivated lands payable to the zamīndār, though in some of the communities a single member, the headman, has now appropriated many rights of the corporate owners. In the Kolhān *Pīrs* the villages are communities of the corporate owners, in which the *mundā* is only *primus inter pares*, and the soil of which was never the property of the zamīndār, who is a later superimposition, though the tribute payable by the community to the State has come to be assessed on cultivated land on the analogy of the rent of the Sadant *Pīrs*. In the Kolhān *Pīrs* the tenures and customs of the aboriginals, who are in an overwhelming majority, have been little affected by outside influences; and for this reason, as well as owing to their history and the nationality of the inhabitants, the entries in the record-of-rights differ considerably from those of the Sadant *Pīrs*, where rent has always been payable to the superior landlord and in which the non-aboriginal or *dikku* element has always preponderated in influence, though at present, excluding Chakradharpur town and railway premises, aboriginals and *dikkus* (including semi-aboriginals like Bhuiyās) are very equally balanced in point of numbers."

Mānkis. The *mānkis* of Porāhāt were originally military chiefs or the first settlers of a tract of country, under whom groups of villages were reclaimed, the headmen of which recognized their authority. They survive only in the eight Kolhān *Pīrs* of Porāhāt and in the sub-zamīndāri of Bāndgāon, having recently been done away with in the sub-zamīndāri of Kerā. The modern *mānki* is a divisional headman responsible to the zamīndār for the village rental, whose other duties are to supervise the village headmen, to look after roads, boundaries, and forests, and to perform certain police duties, viz., investigating unnatural deaths, reporting offences, enquiring into and deciding petty cases and disputes. Succession to the office is by primogeniture, subject to physical and mental fitness, on which grounds the zamīndār and the Deputy Commissioner have a right to reject the heir. The *mānki* is liable to dismissal from his office for failure to perform his duties or for misconduct; and if he is dismissed, a member of the family to which he belongs is entitled to succeed him. The *mundās* of villages nominate, and the nomination is subject to confirmation as on succession.

Headmen. The headmen of Porāhāt are known by various appellations according to the caste to which they belong. If they are Mundās or Hos, they are called *mundās*; if Goālās or Kumhārs, they are called *pradhāns*; if Kurmis, they are known as *mahtos*; if they are Nāgpurias, such as Rautiās, Bhogtās or Gosains,

they use the title of *gonjhu*; while Santāls are called *mānjhis*, and Bhuiyās *nāiks*. The duties of the headman are to collect and pay to the proprietor the rent due from the village according to his lease, to arrange for the provision of supplies (on payment) to Government officials on tour, troops on the march, etc., to supervise the work of the *chaukidārs*, to look after bad characters, to preserve the village boundaries, regulate the reclamation of waste land, and protect village forests. His remuneration consists of a commission on the village rental, which is usually annas 2·6 per rupee of the whole amount. This commission has taken the place of the old system of remuneration by which headmen enjoyed certain lands, called *mān*, free of rent. The *mān* lands have now been assessed to rent, and a commission substituted, much to the relief of the headmen, who feared that, under section 6 of Act I of 1879, their occupancy rights in these lands, mostly cleared by themselves and their ancestors, were endangered. Besides his commission, the headman enjoys many other privileges and perquisites which naturally attach to his position as head of the village community. For instance, it is his privilege to regulate the work of reclamation; and this is a valuable privilege, for though in aboriginal villages ryots do not, as a rule, pay any additional rent for newly reclaimed lands between settlements, in other villages they do, and wherever rent is paid for such lands, it goes into the pocket of the headman.

The great majority of the village headmen are descendants of the original reclaimers of villages, *i.e.*, *khuntkatti* headmen. This is almost invariably the case in the Kolhān *Pīrs*. In the Sadant *Pīrs*, where many villages were deserted by their original reclaimers during the Mutiny, and settled by Captain Birch with others called *thikādārs*, their position has, in the course of the last 50 years, been levelled up to that of ordinary *khuntkatti* headmen. The same has happened in the sub-estates of the *pargana*, but there are some recently settled villages, particularly in Anandpur, where the founder took this lease for the purpose of settling tenants on the lands of the village rather than of reclaiming them himself. It has been clearly proved that the interest of the headman of Porāhāt in his village is permanent and hereditary, subject to fitness; and his rights are not transferable by sale, mortgage, gift or other transaction. The issue of a *patta* for a given term of years does not make his interest temporary, nor entitle the proprietor to take *khās* possession or appoint a new headman at the end of the term.

Succession is by primogeniture, but non-residence disqualifies, a rule to which there are reasonable exceptions. A woman is also

generally disqualified, though there have been exceptional cases in which a widow without sons has held to the exclusion of the nearest male heir. If a headman is dismissed for misconduct or default in rent payment, a successor must be chosen from the village; and if he was of the original reclaiming family· the successor must, if possible, be chosen from that family. The selection is made by the village community in *panchāyat*. A custom of confirmation by the zamīndār has grown up, but the zamīndār cannot refuse to confirm except on the ground of unfitness. In the Kolhān *Pīrs* and Bāndgāon the approval of the *mānki* is necessary, but in Anandpur (except in Mundāri *khuntkatti* villages) and in villages where reclaiming leases distinctly specify to the contrary, the zamīndār may instal any headman he pleases or keep a vacant village *khās*. A headman cannot be ejected save for well-defined reasons, such as (1) non-payment of rent, (2) serious misconduct, *e.g.*, the commission of a criminal offence, or failure to perform duties renderable to the State, and (3) oppression of ryots. Headmen are, however, rarely dismissed on the first ground because the villagers always take care that their headman pays up.

Khuntkattidārs. The term *khuntkatti* is employed to denote either a tenancy complying generally with the definition of a Mundāri *khuntkattidāri* tenancy, except as regards race, or refers to the reclamation of land by any cultivator from jungle or waste. It is unnecessary to recapitulate the origin of the tenure or its legal incidents, as the former has been dealt with in the article on the Mundās in Chapter III and the latter are contained in the substantive law.

The right of a cultivating ryot is known as *prajāli*, a term which covers all that is denoted by occupancy-rights. The right accrues from the moment that the cultivator enters into possession of any land for the purpose of cultivation, and not from the time that he pays rent for the land.

Ryoti rights. The general rights of the villagers of Porāhāt are summed up by Mr. H. McPherson, I.C.S., Director of Land Records, Bengal, as follows:—"The proprietor has no right of interference with the internal economy of a village. He has, therefore, nothing to do with the reclamation of waste land or the settlement of abandoned or otherwise vacant holdings. Nor has the headman exclusive or absolute rights over them. The waste land of a village is really the property of the village community. The relative rights of the headman and of his fellow-ryots vary according as the village is an intact aboriginal one or a broken or mixed village. In pure aboriginal villages all the ryots have an equal right of reclamation; the only controlling authority is

the *panchāyat*, and all new cultivation is rent-free for the period of the settlement. In mixed villages, where the headman is not of the original family of founders, he takes it upon himself to distribute the waste land, and he sometimes levies rent for the new cultivation. Nowhere may an outsider be introduced to reclaim waste lands without the consent of the headman, who must consult the *panchāyat* before giving permission. The rates of rent that may be levied for new cultivation by the headman vary from one estate to another. Vacant holdings must be settled with villagers. Relatives have the first claim. Generally ryots of the same community as the original holder have a preferential claim to settlement in mixed villages. The headman has no prior claim. He must cultivate abandoned lands himself if he wants to keep them. He cannot sublet. If no village ryot will take a vacant holding and the headman does not want it, he may settle with an outsider, but the outsider must be of local origin, *i.e.*, he must belong to Porāhāt or the neighbourhood. The headman is not entitled to take *salāmi* on a re-settlement; and *salāmi*, as a matter of fact, is rarely taken in aboriginal villages. It would be too much to expect the *Dikku pradhān* of mixed villages to be beyond temptation. Enhanced rent cannot be taken from the new tenant, and it is contrary to the custom of the *pargana* for any land to pay rent at higher than village rates. In all the above respects, the customs of Porāhāt very strongly resemble those which obtain in the Santāl Parganas and have become stereotyped by entry in the settlement record of that district.

"As ryots may reclaim lands, they may also construct such *bāndhs* or water-reservoirs as are necessary for the purpose. They have to take the headman's permission, when his permission is necessary, for the reclamation itself. The only case in which the proprietor's permission is necessary is where the ryot wants to make a large tank or water-reservoir out of rice land that has been assessed to rent. Abandoned tanks or *bāndhs* become the property of the community. Homesteads, fruit groves, water-reservoirs, threshing-floors, and manure-pits are not assessed to rent. Nor may any rent be taken for fruit-trees planted by the ryots. They are free to plant such without permission on their holdings. In aboriginal villages they may also plant on the waste land without permission, but as a rule, in mixed villages, the headman's consent is necessary. Uplands may everywhere be converted into rice lands without permission, and no additional rent may be assessed after the conversion for the period of the settlement.

Forest rights.

"The general position is that the ryots are entitled to take free of cost all jungle produce that they require for fuel, for house-building and repairs, for all other domestic and agricultural purposes, and for the purposes of a handicraft, and they are not limited in the exercise of these privileges to the forest within their villages, but may take from any portion of the estate. They have nowhere the right to take for sale, save in the Mundāri villages of the Kolhān *Pīrs*, where the sale of minor forest produce by the Mundāris has long been customary. Certain limitations upon the source of supply have sprung up in Khās Porāhāt through the interference of Government for forest conservation, and in other areas, by imitation of this interference and compromise. Originally, the zamīndārs exercised no more rights over the jungle than the ryots, *i.e.*, they took from it what they required for their own purposes. It was only when timber began to have a commercial value that they began to assert the right of sale.

"In Bāndgāon, the zamīndār has no rights of sale over the jungle because there is not more than will supply the legitimate requirements of the ryots. In Anandpur the zamīndār and ryots partitioned the jungle between them, the former taking certain blocks as his share and the ryots the rest, but each party retains certain rights within the jungle of the other. The ryots may graze within the reserve and fall back on it for minor produce, while the zamīndār may sell big trees from the village jungle and any timber that is cut in the process of reclamation and not required for the villager's own use. In Kerā the zamīndār has been selling from every part of the jungle, but the ryots also have a free right of supply.

Rights in trees.

"Custom places certain restrictions on the right of ryots to cut trees for their own use. Trees of all kinds may be cut down in making rice land (*don*), but *mahuā*, *kusum* and mango trees are always spared in preparing upland cultivation. The following trees are also generally saved:—all fruit trees of value, *āsan* (when required for tusser), *palās* and other trees useful for lac cultivation, *arjun*, *sāl*, *piāsāl*, and other good timber trees. The latter are, of course, freely cut when required for special purposes, as *e.g.*, the making of ploughs or the repair of houses. The former are spared because they are relatively of more use to the community when standing than when cut. In many villages the *panchāyat* decides which trees may be cut. The list, therefore, varies with local circumstances. In villages devoid of jungle, no green trees may be cut. When a cultivator wishes to cut a tree of a species reserved by the *panchāyat*, he has

to get the headman's consent. In no other case is his consent necessary. No tree may be cut from the sacred groves (*sarnas* or *jahiras*) of the Mundāris or Hos, and, as a rule, not even the dry wood of fallen trees may be removed from them. It would be a sacrilege punishable under section 295, Indian Penal Code, for a zamīndār or any outsider to cut a tree in a sacred grove.

"It has already been remarked that ryots have full rights over the fruit and timber trees planted by themselves or their forefathers. They have also exclusive rights over the fruit and timber of self-sown fruit trees growing either on the cultivated or on the waste lands of their villages. Those on cultivated lands are usually enjoyed by the owner of the holding, those on waste land by the whole community of villagers jointly, but they occasionally have a distribution for individual convenience. *Mahuā* trees are often so distributed. There is no payment anywhere for *mahuā*.

"Local custom varies as regards the right of the proprietor to levy cesses for the rearing of tusser and the cultivation of lac. A tusser cess was first imposed by the Rājā of Porāhāt in 1839. It was abolished by Government in 1858 when the estate was confiscated. It was not collected during the 40 years of State management and cannot now be revived by the Rājā. Bāndgāon is in the same position as Khās Porāhāt, but in other sub-estates the cess has been levied from before the Mutiny and cannot now be disputed. Lac has been cultivated since the eighties. The analogy of tusser makes a lac cess unrealizable in Khās Porāhāt and Bāndgāon. It is a customary levy in Kerā, Anandpur and Chainpur. The rates of collection vary according to the trees used for cultivation, as well as from estate to estate. It is only realizable when the lac is actually cultivated and the cultivation is successful. It is nowhere payable in respect of trees planted by the ryots.

"The ryots have full grazing rights over all jungle, waste and fallow land of the *pargana* except the reserved forests of Khās Porāhāt. Fallow land that is reserved for grazing cannot be broken up for cultivation without the consent of the headman and the village community. The ryots of each estate have the right to take free of charge, and without the permission of the proprietor, the less valuable minerals, such as stone, iron-ore, clay, gravel, limestone, so far as these are required for their own domestic and agricultural purposes, and artisans have the right to sell articles manufactured from such products. All other mineral rights belong to the proprietors.

Miscellaneous incidents.

"Homestead lands of cultivators are everywhere rent-free. In some areas, artisans pay trade taxes, but their homesteads are rent-free. Trade taxes are not realizable in Khās Porāhāt and Bāndgāon, where they were abolished during the era of State management, nor in Chainpur, where they were commuted in 1886; but they are leviable in Kerā and Anandpur by ancient custom. A levy of Rs. 2 on the renewal of a headman's lease is payable in Kerā, but no such payment is elsewhere sanctioned by custom. It is the custom in Kerā and Anandpur for each headman to pay the proprietor a *salāmi* of Re. 1 at the Dasaharā festival, and in Anandpur a goat is also renderable to the proprietor by each village community, but these customs do not obtain in other estates of the *pargana*. In six villages the right of the rent-receiver to *shādi gami panchā*, or a contribution to the expenses of marriages and deaths, has been recognized. All other claims of this or a similar nature have been disallowed. As to *beth-begāri* or forced labour, Mr. T. S. Macpherson finds that it is nowhere renderable. It was not seriously claimed in Khās Porāhāt, and in other estates it was commuted at various dates and consolidated with the rent."

DHALBHUM.*

Revenue history.

British relations with Dhalbhūm date back to 1767, when the Rājā, having refused to submit to British authority, was ousted from his estates, and his nephew Jagannāth Dhal was given the property in his stead on promising to pay a yearly revenue of Rs. 5,500. Jagannāth Dhal having also fallen into arrears defied the British, and many years of trouble ensued. In 1777 the estate was settled with him as zamīndār for a revenue of Rs. 2,000 the first year, Rs. 3,000 the second year, and Rs. 4,000 the third year. In fixing this assessment no calculation was made to ascertain the revenue the zamīndāri could reasonably be expected to bear. The only object aimed at was to effect a settlement which should tranquilize the zamīndāri. It was not till 1800 that the Permanent Settlement was extended to Dhalbhūm, owing to a dispute as to who was the proprietor, but it was then settled with Jagannāth Dhal at a revenue of Rs. 4,267. At that time it formed part of Midnapore, but in 1833 it was transferred to Mānbhūm and in 1846 to Singhbhūm. Chitreswar Dhal, well known as "the Buddha Rājā," was then zamīndār, having succeeded in 1825. He died in 1863 and was followed by Jagannāth Dhal, who only lived till 1867. The latter left two minor sons, of whom Rām Chandra Dhal was the elder, and the estate was taken under the management of the Court of Wards.

* This account of the revenue system of Dhalbhum has been prepared with the help of Mr. B. A. Collins, I.C.S.

In 1881-83 a general settlement was made for 15 years. Rām Chandra Dhal received charge of the estate in 1883, on attaining his majority, but soon became involved in debt, and shortly before his death applied for relief under the Chotā Nāgpur Encumbered Estates Act (VI B.C of 1876). The estate was then managed as an encumbered estate. On the death of Rām Chandra in 1887, it passed, as the result of a law suit, into the possession of his uncle Satrughan Deo Dhal Deb, who is still the proprietor.

The estate is now under survey and settlement owing to a combination of circumstances which are explained as follows by the Director of Land Records in the Report of 1906-07. "The tract is a backward one inhabited principally by aborigines, and when the proprietor's manager in 1903 attempted to make a new settlement, complaints were made of oppression, excessive enhancement and other malpractices. Additional reasons for undertaking the operations at an early date were that the *ghātwāls* were continually at strife with the persons who cultivated under them and claimed occupancy rights, and that disputes relating to forests were causing constant friction. In the midst of these troubles, the proprietor, Babu Satrughan Deo Dhal Deb, an old man of 75, having incurred debts to the extent of four lakhs of rupees, the estate was, on the application of his heir, brought under the protection of the Chotā Nāgpur Encumbered Estates Act, VI (B.C.) of 1876. Meanwhile, the proprietor had leased out the whole estate for 25 years on terms which left no margin of profit to the lessees from the existing assets of the estate, and were a direct incentive to illegal rent enhancement and to interference with established rights. Very serious administrative difficulties were apprehended, and, accordingly, on the recommendation of the local officers, the sanction of the Government of India was obtained to the initiation of the operations."

One of the oldest tenures in Dhalbhūm appears to have been that known as the *ghātwāli* tenure. The *ghātwāls* seem to have been originally guardians of the passes (*ghāts*) or wardens of the marches. They were a *quasi*-feudal or military body of men maintained by the zamīndārs for the purposes of offence and defence, to protect the country against invasion, to attack their enemies, and also to maintain peace and order within their territory. Colonel Dalton believed that they were descendants of the oldest settlers in Dhalbhūm, and in a report submitted in 1865 wrote:— "We find them holding villages and in possession of lands which, except where succession has been broken by the dismissal of one of these officers for misconduct, or by failure of his line, have descended from generation to generation in their families, the *Ghātwāls.*

original clearers of the ground. It is a fact that both in Dhalbhūm and in the Jungle Mahāls of Mānbhūm, where the old *ghātwāli* families are still in possession, they are all of the primitive race called Bhumij, *i.e.*, of the same family as the Santāls and the Mundāris of Chotā Nāgpur and Larkā Kols of Singhbhūm. Their tenures are the oldest in the country, older than the right of their Chief, who, there is every reason to suppose, is descended from one of the same stock originally elected to rule over them. I suppose that when arrangements were first made by a clan to contribute to the support of their Chief, some were wholly or partially exempted of conditions of service. The persons thus exempted would be the most powerful of their tribe, or those who were in the best position for defending the small territory against external foes. Thus, we find amongst the *sardār ghātwāls* men of great hereditary influence, the lords of several of the oldest and best interior villages, and we find that nearly all the border villages are *ghātwāli*."

Local enquiry undertaken during the present settlement has abundantly confirmed Colonel Dalton's account. Apparently, at some date or other not now to be ascertained, the zamīndār of Dhalbhūm appointed the then head of each family as *ghātwāl*, and authorized him in return for his services to hold his land for ever free of all rent except the payment of a *panchak* or small annual *salāmi*. In these transactions, which varied in character from the actual remission of rent to a subordinate tenure holder to the reluctant acknowledgement of feudal superiority by a semi-independent petty chief, is the whole genesis of the *ghātwāli* disputes. As the ancestors of the present *ghātwāls* founded villages and the land that they prepared was *bhuinhāri* or *khuntkatti* in its strictest sense, they, if any one, should have all the rights that those words imply : in fact, all their descendants in the male line, holding lands in the village, which they or their ancestors had prepared before the *ghātwāli* compromise mentioned below, have been recorded as *khuntkattidārs*, whether the land lay within the demarcated area or not.

In 1800 the Rājā of Dhalbhūm was made responsible for the police administration of the estate, and engaged to carry out his police duties through the *ghātwāls*, whether *digwārs*, *sardārs*, *nāiks* or *pāiks*. This arrangement continued till 1855, when in consequence of the zamīndār's misconduct he was deprived of these powers. The control of the police was taken over by the Magistrate, and the zamīndār ceased to have any authority over the *ghātwāls*, by whose help he had maintained order. In 1865 the *ghātwāls* were regularly organized, the entire estate being divided

into *ghāṭwāli* circles, each under a chief or *sardār ghātwāl.* Ten years later the *ghātwāli* holdings were reported to amount to 503 ploughs (*hals*) or 1,310 acres. They were subject to a quit-rent consisting of a fixed assessment of Rs. 2-2 per plough, with miscellaneous dues amounting to Rs. 3-12; in all, Rs. 5-14 per plough. As Government had taken over the police control of the *pargana* and the services of the *ghātwāls*, the land which they held, and by the produce of which they were remunerated, became the property of Government, so long as it wished to utilize their services. It was recognized that the tenure could not be transferred by the *ghātwāl*, but that individual *ghātwāls* might be removed for misconduct and others appointed in their places.

In November 1884, in order to put a stop to the constant disputes about title that used to arise in connection with the *ghātwāli* holdings, an arrangement was arrived at between Government, the zamīndār of Dhalbhūm and the several *ghātwāls*; and a deed of compromise was drawn up and duly executed and registered. It was agreed that the *ghātwāli* lands should be demarcated according to the *isumnavisi* or rent-roll of 1837; that each *hal* of land recorded in that document should be held to consist of forty Dhalbhūm *bighās* of rice land each ninety *hāths* square; and that where the area of land recorded in 1837 was not sufficient to give to each *sardār ghātwāl* (up to the number of those officials stated in the *isumnavisi*) at least two *hals* of forty such *bighās*, to each *nāik* one *hal*, and to each *pāik* half a *hal*, a sufficient area of rice land in excess of the area entered in the *isumnavisi* of 1837 should be measured and demarcated as *ghātwāli* land. The boundaries of each *ghātwāli* holding were defined by masonry pillars, and the chief cause of dispute in this way removed. At the same time, all excess land found in the possession of the *ghātwāls* was resumed by the zamīndār of Dhalbhūm and assessed to rent, *i.e.*, became *māl* land.

It was arranged that the rents payable by the actual cultivators of these *māl* lands were to be those laid down in the settlement of Dhalbhūm then current. The *sardār ghātwāl* of each *taraf* was to receive settlement of each village in the *taraf* at 62½ per cent. of the total rent payable by the ryots. If there was a *nāik* under the *sardār ghātwāl* in any village, the *sardār ghātwāl* was to give settlement of the village to him at 75 per cent. of the total rental. In villages where there was no *sardār ghātwāl*, the *nāik* was to have settlement from the Rājā at 62½ per cent. of the rental. As regards the *pāiks*, the *isumnavisi* showed a certain number of *pāiks* holding *ghātwāli* land. In the course of time the number

of these men had largely increased, but only the number of *pāiks'* holdings shown in the *isumnavisi* were demarcated. Men were selected who were descended from original holders, and the excess *pāiks* reverted to the position of ordinary ryots. The deed of compromise finally stipulated that for the *ghātwāli* land measured and demarcated the *ghātwāl* of each holding should pay to the zamīndār in perpetuity a quit-rent or *panchak* at the rate mentioned in the rent-roll of 1837. Each *sardār ghātwāl* was to get 100, each *nāik* 50, and each *pāik* 25 *bighās* of land; and the result of the demarcation was to give 27,742 *bighās* 10 *kathās* of land in 256 holdings, which were in possession of 28 *sardār ghātwāls*, 198 *nāiks* and 432 *pāiks*.

The claims which the compromise affected to settle were very diverse. The zamīndār maintained that the *ghātwāls* were given the lands which were in existence at their first appointment and no more, and produced his own list or *isumnavisi* of 1837 purporting to contain an account of what was then made rent-free. The *ghātwāls* have always contended that the payments made were for the whole area of their villages or zamīndāris, and that they were entitled to possess all the lands situated within those boundaries. As the nature of the original transaction greatly varied, both of the versions were probably true in individual cases. The zamīndār's contention being accepted as true for all cases, large under-tenure-holders and petty village headmen were treated alike, and the former lost land which they had held for generations. It is reported that this compromise has failed to secure its object, viz., the preservation of the rights of the *ghātwāls*, and that the present settlement operations have served to accentuate its failure. Many of the holders of fields in the *atiriktā* area being their own relations or other people holding at privileged rates, the *sardārs* were unable to collect rent from them at the rates fixed in the deed. Improvident themselves, and used to a larger income, they fell rapidly into arrears. Eventually the majority were sold up, and now only 30 per cent. of them remain in possession of their excess areas.

Pradhāni tenures.

Most of the villages are leased out to headmen known as *pradhāns*, who collect the rent and pay it to the proprietor or superior tenure-holder, *minus* a deduction by way of remuneration for the trouble of collection. The origin of the *pradhān* is as follows :—A family of Mundās, Santāls or Bhumij settled down in a suitable place in the jungle and proceeded to clear it. As they cleared it, a village community was formed. The village lands were assessed to rent by the superior tenure-holder, who appointed as *pradhān* the chief member of the family which

founded the village. The *pradhān* agreed to collect the rent and perform certain other duties, and became, in fact, the recognized representative of the village in all its external relations. In course of time, however, the original *pradhān* was in many cases unable to collect the rent or was dispossessed by the proprietor, especially in the large and well cultivated villages in which Bengali and other *Dikku* (non-aboriginal) cultivators obtained a footing. This process has been carried on steadily, so that the aboriginal headmen are being rapidly supplanted, and it is believed that unless the protective measures which have recently been embodied in the Chotā Nāgpur Tenancy Act meet with success, their total disappearance is only a matter of time. This is no new movement, for a report in 1874-75, in describing the mismanagement of the estate under successive zamīndārs, said:—"Nobody felt any interest in land because nobody felt sure how long he might be able to retain possession of it. To-day a *pradhān* would obtain the lease of a village on paying a heavy premium and promising a large rent; to-morrow another, covetous of obtaining the same village, would offer a larger *salāmi* and an increased rent, and then the first lessee would be ousted. In this way a village would have two, and even sometimes three changes of *pradhāns* in the course of a single year. Of course this reacted to the disadvantage of cultivators, for a *pradhān* who had just paid a large *salāmi* and promised a heavy rent would necessarily try to recompense himself by screwing his ryots to the uttermost."

When the estate was under Government management there were two kinds of *pradhāni* tenures, one being for a limited and the other for an unlimited period. The former, numbering (in 1883) 839 holdings, were held for a fixed term, and paid a rent which was liable to enhancement. The latter, numbering only 74, were held under perpetual leases and the rent could not be enhanced. According to the Report of the Department of Land Records of 1907-08, in the area attested that year "*pradhāns* belonging to the original family of reclaimers were all found to have hereditary rights. Twenty per cent. of the other *pradhāns* were also proved to have hereditary rights, and the remainder were found to have a right of re-settlement on the expiry of their leases during their lifetime. All lands reclaimed in the village by *pradhāns* or their ancestors, or otherwise acquired by them before the acquisition of *pradhāni* rights, were recorded as their ryoti lands, and will be preserved for them in the event of their dispossession from office. It was further found that by local custom the *pradhān* alone was entitled to settle new

ryots on the lands included within the periphery of the village."

Other tenures.

Other tenures are *khorposh*, or maintenance grants to members of the zamīndār's family. Many of them are for life only, and others are resumable. *Bābuān khorposh* is a similar grant to deserving *āmlā* of the zamīndār and has, therefore, a meaning different from that common in other places, where it implies a grant to a member of the grantor's family. The *sād chākrān* is a form of service tenure which is apparently dependent entirely on the pleasure of the zamīndār. The duties of the holders are to keep watch and ward over the zamīndār's house and granaries. The origin of the tenure is involved in obscurity, but it was perhaps created when the zamīndār lost the services of the *ghātwāls*. *Brahmottar* and *debottar* are religious tenures, both of which were originally held rent-free, but were charged with a quit-rent in 1837. The *brahmottar* tenures are transferable by the holder and appear not to be resumable by the original owner. *Debottar* tenures are grants made to priests for offering sacrifices to the zamīndār's idols. Unlike the *brahmottar*, they are resumable by the proprietor when the offerings cease, and the grantee has no power to alienate his holding. *Mahātrān* tenures are grants as rewards to persons for good service rendered, which are hereditable, transferable and non-resumable.

Khunt-katti rights.

Cultivating tenures in Dhalbhūm are known by the generic term *prajāli* (from *prajā* a peasant), and are of two kinds, *khuntkatti* and *thikā*. The word *khuntkatti* in Dhalbhūm, as in Rānchī, is applied in its restricted sense to all lands cleared by the original settlers of the village or by their descendants in the male lines; and the lands so cleared are held under the *khuntkatti* rights and title so long as they remain in their possession. It is stated that it possibly has in this *pargana* a more extended sense, embracing also lands reclaimed from jungle by later settlers in the village; but for the present only lands of the former class, which correspond to the *bhuinhāri* lands of Rānchī, has been recorded as *khuntkatti*. Several important privileges attach to the *khuntkatti* tenancies in the *pargana*. For instance, by law they are liable to only half the average rates of rent paid by ordinary occupancy ryots for the same class of lands. It was found, however, during the course of the present settlement that the Courts had not clearly recognized their rights, and that they were assessed at full rates and in no way differentiated from ordinary ryoti holdings. This is said to be probably due to the fact that there is no

definition of the word *khuntkatti* in section 19 of the old Chotā Nāgpur Tenancy Act, and that the aborigines were not aware of their privileged rights nor prepared to uphold them in the courts. Tenants holding under the *thikā* system are persons who came into the village after the first settlers and acquired land by transfer or reclamation.

The Director of Land Records states in his Annual Report for 1907-08 :—"It was found that, by custom, all ryots, as soon as they took settlement of land, became *ipso facto* occupancy ryots and that the 12 years' criterion, therefore, did not apply. Throughout the area attested it was found that the resident ryots of villages possessed the customary right to take wood for fuel and domestic purposes. This right is subject to certain well recognized restrictions which have been duly recorded. The ryots' right to reclaim lands from scrub jungle or waste and to bring them under cultivation, without the landlord's or even the *pradhān's* consent, is universally admitted."

CHAPTER XIII.

GENERAL ADMINISTRATION.

ADMINISTRATIVE CHARGES AND STAFF. SINGHBHUM is a non-regulation district, *i.e.*, some of the general Regulations and Acts in force in other parts of Bengal are not in operation. For administrative purposes it forms part of the Commissionership of Chotā Nāgpur and is in charge of a Deputy Commissioner. The subdivisional system has not been introduced, and the whole district is under the direct control of the Deputy Commissioner. The normal staff fixed by Government consists of two Deputy Magistrates with first class powers and one Deputy Magistrate with second or third class powers, all of whom are stationed at Chaibāsā. The Deputy Commissioner also exercises control, subject to the supervision of the Commissioner of Chotā Nāgpur, over the States of Saraikelā and *K*harsāwan; he is Assistant Sessions Judge for those States, and he hears appeals from the orders of the Chiefs. A Deputy Conservator of Forests is in charge of the Singhbhūm Forest Division, and an Extra Assistant Conservator of the Chaibāsā Division; the former is at present (1909) assisted by an Assistant Conservator and two Extra Assistant Conservators. Singhbhūm also forms a sub-division of the Chotā Nāgpur Division of the Public Works Department, and is under an Executive Engineer stationed at Rānchī.

REVENUE. The revenue of the district, under the main heads, increased from Rs. 95,000 (excluding cesses and income-tax) in 1880-81 to Rs. 1,53,000 in 1890-91 and to Rs. 2,89,000 in 1900-01. It further increased in 1907-08 to Rs. 3,69,000, of which Rs. 1,42,000 were derived from land revenue, Rs. 1,60,000 from excise, Rs. 29,000 from stamps, Rs. 26,000 from cesses and Rs. 12,000 from income-tax.

Land revenue. The collections of land revenue increased from Rs. 68,000 in 1880-81 to Rs. 70,000 in 1890-91 and to Rs. 1,42,000 in 1900-01. In 1907-08, they amounted to Rs. 1,43,000 collected from four estates, viz., the two permanently-settled estates of Dhalbhūm and Porāhāt, with a current demand of Rs. 5,000 and Rs. 2,000 respectively, and the two Government estates of the Kolhān and the Chaibāsā Town *Khās Mahāl* with a current demand of

Rs. 1,35,000 and Rs. 2,000 respectively: these figures exclude police contribution, rents of fisheries and ferries, and cesses on grazing, lac and tusser cocoons besides land rent. In no other district of Bengal is the number of estates so small.

Next to land revenue the most important source of revenue is excise, the receipts from which increased from Rs. 69,000 in 1897-98 to Rs. 1,60,000 in 1907-08—a total lower than in any other district in the Chotā Nāgpur Division. By far the greater part of this sum was realized from the manufacture and sale of country spirit, which in 1907-08 aggregated Rs. 1,10,000 or more than two-thirds of the total income from excise. The spirit is prepared by distillation from the flower of the *mahuā* tree (*Bassia latifolia*) and molasses, and its manufacture and sale are conducted under the outstill system. The receipts from license fees and duty on this spirit in the year last mentioned were less than in any other district in the Chotā Nāgpur Division, representing 2,025 per 10,000, as compared with Rs. 3,388 for the Division and Rs. 2,298 for the whole of Bengal. There were altogether 41 shops licensed for its sale, *i.e.*, one retail shop to every 96·5 square miles and 14,965 persons; the average consumption of the liquor was 30 proof gallons per 1,000 of the population, and the incidence of taxation was only annas 2-10 per head of the population. The receipts from licenses issued for the retail sale of *pachwai* or rice beer amounted to Rs. 13,500 in the same year, and there were 126 shops licensed to sell it retail. This is the national drink of the aboriginal races, who regard it as a nutritious food and utilize it as a substitute for a meal.

Excise.

The receipts from opium and hemp drugs account for practically all the remainder of the excise revenue. The greater part is derived from the duty and license fees on opium, amounting in 1907-08 to Rs. 22,000, or Rs. 362 per 10,000 of the population as against the average of Rs. 223 returned for the Chotā Nāgpur Division and Rs. 516 for the whole of Bengal. There were in that year 14 shops in the district for the retail sale of opium, or one shop per 278 square miles and 43,827 of the population. The income from *gānja*, *i.e.*, the dried flowering tops of the cultivated female hemp plant (*Cannabis indica*) and the resinous exudation on them, and from other hemp drugs of all kinds, was Rs. 13,000 in 1907-08, representing an expenditure of Rs. 214 per 10,000 of the population as against Rs. 332 for the Chotā Nāgpur Division and Rs. 548 for the whole of Bengal. The net excise revenue from all sources was Rs. 2,469 per 10,000 as compared with Rs. 3,754 for the Division and Rs. 3,206 for the Province as a whole.

Stamps. The next important source of revenue is the sale of stamps, the receipts from which amounted to Rs. 18,000 in 1895-96, and averaged Rs. 20,000 per annum in the quinquennium ending in 1899-1900. During the five years ending in 1904-05 the annual receipts averaged Rs. 26,000, and in 1907-08 they were Rs. 29,000 as against Rs. 24,000 in 1897-98. The sale of judicial stamps alone realized Rs. 26,000 in 1907-08, as compared with Rs. 20,000 in 1897-98, this increase being attributed chiefly to the settlement of the Porāhāt estate and its allied tenures, viz., Kerā, Anandpur, Bāndgāon and Chainpur. The receipts from non-judicial stamps are insignificant and fell during the same period from Rs. 4,000 to Rs. 3,000. Court-fee stamps among the judicial stamps and impressed stamps among the non-judicial stamps account for nearly the whole of the receipts.

Cesses. Road and public works cesses are levied at the maximum rate allowed by law, viz., half an anna in the rupee for each cess. The collections increased from Rs. 10,000 in 1893-94 to Rs. 17,000 in 1898-99 and to Rs. 23,000 in 1904-05. They further increased in 1907-08 to Rs. 26,000. The current demand in the year last named was Rs. 25,500, of which the greater part (Rs. 12,400) was due from one revenue-paying estate, while Rs. 3,300 were payable by two revenue-free estates, Rs. 1,300 by one rent-free property and Rs. 8,500 by 99 mines and railways. There were 103 estates with four recorded shareholders, and 3,336 tenures with 99 share-holders, assessed to cesses, the number of tenures thus being nearly 32 times as great as that of estates. The total demand of cesses (Rs. 27,000) was equal to nearly a sixth of the demand of land revenue (Rs. 1,43,000).

Income-tax. In 1896-97 the income tax yielded Rs. 9,000 paid by 394 assessees, and in 1901-02 the amount derived from the tax had increased to Rs. 12,000 and the number of assessees to 539, of whom 381 paying Rs. 4,262 had incomes of Rs. 500 to Rs. 1,000. At that time the minimum income assessable was Rs. 500, but this was raised to Rs. 1,000 in 1903, thereby affording relief to a number of petty traders, money-lenders and clerks. The number of assessees consequently fell in 1903-04 to 210 and the collections to Rs. 10,000. Since then, the growth of trade caused by the railway has resulted in an increase in the collections, which in 1907-08 amounted to Rs. 12,000 paid by 248 assessees. The sum realized is, however, very small, as the district contains very few large traders or rich merchants; and the fact that there were only 266 persons liable to the tax in that year is sufficient proof of its economic backwardness.

There are only two offices, situated at Chaibāsā and Ghātsilā, for the registration of assurances under Act III of 1877. In the five years 1895—99 the average number of documents registered annually was 830, and in the next quinquennium (1900—04) it was 1,258, the increase being attributed to a certain extent to the opening of a new office at Ghātsilā. In 1907 the number fell to 685, as shown in the marginal statement, which gives the salient statistics for that year. This decrease is chiefly due to the recent amendment of the Chotā Nāgpūr Tenancy Act (I of 1879), whereby the ability of ryots to mortgage or sell their holdings has been curtailed. Registration is, however, yet in its infancy, and has not kept pace with the general development of the district. In the Kolhān the people do not resort to registration, as the rights of the tenants are not alienable without the permission of the Deputy Commissioner, and the object of registration is secured by the simpler machinery of mutations. Registration.

Name.	Documents registered.	Receipts.	Expenditure.
		Rs.	Rs.
Chaibāsā ..	214	630	687
Ghātsilā ...	471	577	1,194
Total ...	685	1,207	1,884

The principal judicial officer is the Sessions Judge of Bānkurā, who in 1904 was appointed Additional Sessions Judge for Chotā Nāgpur with power to try all sessions cases and criminal appeals arising within this district and Mānbhūm. Sessions cases are tried by him at Purūliā, and criminal appeals either at Purūliā or Bānkurā, whichever is most convenient for their speedy disposal. The local criminal courts are those of the Deputy Commissioner, the Deputy Magistrates subordinate to him, a Bench of Honorary Magistrates at Chaibāsā, and four Honorary Magistrates. Three of the latter, who have second class powers, sit singly and hold their courts at Chaibāsā; while the services of the fourth, Rājā Narpat Singh, who resides at Chakradharpur, are utilized for the purpose of making local enquiries under section 202, Criminal Procedure Code. As regards civil suits, there are a Sub-Judge, who is also Sub-Judge of Mānbhūm, and a Munsif, with the powers of a Small Cause Court Judge up to Rs. 100, who is also Munsif of Purūliā in Mānbhūm. The former holds his court at Chaibāsā twice a year, and the latter four times a year to dispose of pending suits. During the absence of the Munsif, civil work is disposed ADMINISTRATION OF JUSTICE.

of by one of the Deputy Collectors, who is vested with the powers of a Munsif for the trial of suits in the Municipality of Chaibāsā, in thāna Ghātsilā and in those portions of thānas Chakradharpur and Manoharpur, falling outside the Kolhān Government estate, in which the Civil Procedure Code has not been introduced. The question of extending the Code to the Chaibāsā municipality and Porāhāt estate is under consideration. The Deputy Commissioner is also a Subordinate Judge, but the Sub-Judge of Singhbhūm-Mānbhūm exercises concurrent jurisdiction, and all contested cases are transferred to the file of the latter, so that in practice he tries nearly all suits and appeals.

Crime. Singhbhūm, especially the Kolhān, was formerly so notorious for crimes of violence and general lawlessness, that no alien, whether Hindu or Muhammadan, ventured to settle in Ho villages; it was a current saying that even a body of a hundred men dare not cross the country from Saraikelā on the Kharkai river to Bāmanghāti in Mayūrbhanj. Even after the British occupation heinous crime was extremely frequent, so much so that in 1854 Mr. Ricketts, after giving a long list of murders, dacoities and highway robberies, wrote:—"The Cole of 1854 is a very little improvement on the Cole of 1837. Circumstances which in other parts might occasion a hasty word or an angry look here bring out the arrow and the axe." Much crime, moreover, was suppressed. "It has," he said, "now become notorious that the *mānkis* and *mundās* cannot be trusted for reporting all crimes; on the contrary, there is every inclination on their part to side with the guilty persons in some of the most barbarous murders that take place amongst them, viz., the slaughter of people supposed to be witches. A Kol who owes another a grudge has but to give out that he has ascertained the aggressor to be a witch to bring over to his side *mundās* and *mānkis*, and when he has slain the so-called witch, they will all use their utmost endeavours to shield the murderer and conceal the crime." The Hos, in fact, at that time held that the killing of a witch was no murder, and during the Mutiny availed themselves of the opportunity to make a clean sweep of those who had remained immune under British rule. After the re-establishment of order a marked improvement was apparent. In 1871 only two cases of dacoity occurred in the whole district, and since then this form of violent crime has almost entirely disappeared. Murders are also far less common and are less frequently connected with popular superstitions. Suicide is still, however, frequent, though a decided decrease has been observed. This has always been a characteristic crime of Singhbhūm, old people often putting an end to

themselves when they find that they are becoming a burden to their relatives. The sensitiveness of both men and women among the Hos to slights and defamation is extreme and often gives rise to suicide, or attempted suicide, as also do family quarrels, generally of a petty nature.

Criminal castes. There are two criminal castes in the district, the Ghāsis and the Karangās. The Ghāsis are a sweeper caste, said to have come from Orissa and Mayūrbhanj. They call themselves Hindus, but eat swine, cattle, and the leavings of Hindus. The Ghāsis of one village have a particularly bad reputation as clever and daring thieves. Their *modus operandi* is as follows. Several of them sally forth, each with a net containing pice round his loins, and go up to a stall on the pretence of making purchases. One of them stands in front of it, and the others lurk behind at a short distance from each other. The pretended purchaser draws the attention of the shopkeeper to himself by looking at the different articles, while the others watch for the opportunity to pick up what they can from the stall, passing the articles from hand to hand and mixing themselves with the crowd. They also destroy cattle for the sake of their hides, and engage in burglaries. The Ghāsi women thieve at *hāts* and have been known to waylay and rob Kol women coming in with produce to Chaibāsā. The Karangās make cart-wheels and baskets, besides selling curry-stones and the stone hand-mills used for grinding flour. Like the Ghāsis, they commit petty thefts at markets and fairs, and also go on thieving expeditions outside the district.

POLICE. The district contains three thānas or police stations and four outposts as shown in the margin. Of the latter, Asanbani is a dependent outpost of Ghātsilā, and the other three are independent.

Thānas.	*Outposts.*
Chakradharpur.	Asanbani.
Ghātsilā.	Bahارāgorā.
Manoharpur.	Chaibāsā.
	Kālīkāpur.

The regular police force under the Superintendent of Police consisted in 1907 of 4 Inspectors, 13 Sub-Inspectors, 21 Head-Constables and 184 constables. The total strength of the force was, therefore, 223 men, representing one policeman to every 16·8 square miles and to every 2,751 of the population. The paucity of these numbers is due to the fact that in the Kolhān there are no regular police, their functions being performed by the *mānkis* and *mundās* under the old communal system described below.

Village police, Kolhān. The village police system in Singhbhūm is so peculiar in some of its features that it requires a detailed description. When the British Government assumed the direct management of the

single Barkundauze stationed in the ward with the prisoners. Such a place is beyond criticism, but it seems doubtful whether a prisoner should be punished for escaping when he is placed where he is incited to escape."

KOLHAN MARKET FUND.

In the Kolhān there is an excluded local fund under the control of the Deputy Commissioner, which was created in 1904. Its receipts are derived from rates charged at markets leased out to contractors, but the Deputy Commissioner has power at any time to make direct collections. The rates are levied, according to a fixed scale, on shops, cattle, and dealers and brokers who buy on commission or in order to sell again. The objects on which the fund is expended are (1) the payment of establishment required for keeping accounts, supervision, and collection, and for the maintenance of the markets in a proper sanitary condition ; (2) the construction and maintenance of works of public utility and convenience in the markets or in connection with them, such as sinking of wells, construction of sheds, public necessaries and urinals, planting trees, repair or construction of roads and bridges, etc. ; and (3) any object which may be likely to improve the state of trade generally in the Kolhān. At present (1909) the rules of the fund are in force at the markets of Chaibāsā, Jaintgarh, Jagannāthpur, Gamhariā, Tantnagar and Jhinkpāni.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

MUNICIPALITIES.

THE only municipality is that of Chaibāsā, which was established in 1875. The area within municipal limits is one square mile, and the number of rate-payers, according to the returns for 1907-08, is 1,301, representing 15 per cent. of the population. Municipal affairs are administered by a Board of 13 Commissioners, of whom nine are nominated and four are *ex-officio* members.

The average annual income during the decade ending in 1901-02 was Rs. 8,000 and the average expenditure was Rs. 7,000. In 1907-08 the receipts were Rs. 15,000, excluding the opening balance, and the total disbursements were Rs. 17,000. The main source of income is a tax on houses and lands, assessed at $7\frac{1}{2}$ per cent. on the annual value of holdings. This tax realized Rs. 5,330 in 1907-08, while Rs. 1,189 were obtained from a tax on animals and vehicles, and Rs. 1,852 from a conservancy rate, latrine fees being levied at the rate of 3 per cent. on the annual value of holdings. The incidence of taxation in that year was annas 15-6 per head of the population.

DISTRICT ROAD COMMITTEE.

The provisions of the Bengal Local Self-Government Act III (B.C.) of 1885 were extended to all the other districts of the Chotā Nāgpur Division in 1900, but Singhbhūm was excluded from its operation, because the Cess Act is in force in only a part of the district and because the people are less advanced than in other districts of the Division. The administration of roads is controlled by the District Road Committee, which was established in 1873. It consists of 15 members, of whom five are officials and ten are non-officials. Its average annual income during the decade 1892-1901 was Rs. 18,000, of which a Government grant accounted for Rs. 10,000, while Rs. 5,000 were derived from a cess on lands and Rs. 1,600 from a cess on mines. In 1907-08 there was an opening balance of Rs. 17,590, and the receipts amounted to Rs. 42,995, while the expenditure was Rs. 33,487.

The principal items in the receipts are a grant of Rs. 10,000 made annually by Government for the upkeep of roads, the cess

on lands, and the cess on mines and railways. The cess is levied at the maximum rate of half an anna in the rupee under the Cess Act of 1880, which is in force in Dhalbhūm and Porāhāt, but not in the Kolhān. The expenditure of the Committee is mainly devoted to the maintenance of roads and the provision of water-supply in rural areas by the construction and repair of reservoirs and wells. According to the latest returns, it keeps up 23 unmetalled roads with a length of 303 miles, and 6 village roads with a length of 25½ miles.

CHAPTER XV.

EDUCATION.

PROGRESS OF EDUCATION.

IN 1841, four years after the annexation of the Kolhān, Government established a school at Chaibāsā for the special benefit of the Hos, at which English and Hindī were taught. The parents being considered too poor to provide for their children while at school, each boy was allowed half an anna to two annas daily for his maintenance. In 1848 this school was attended by 92 boys, of whom 49 were Hos; but the rate of progress being regarded as unsatisfactory, it was abolished in 1851. In its stead Bengali schools were opened at Ghātsilā in Dhalbhūm, at Chaibāsā, Charri and Jaintgarh in the Kolhān, and at the head-quarters of the Saraikelā State. The establishment of Bengali schools in the Kolhān appears to have been decided upon in spite of the representations of the local officers that all rural documents were written in Hindī, and that the only persons who understood Bengali were a few *mukhtārs* from Purūliā in Mānbhūm, and about a hundred dealers who came yearly to trade in tusser silk. The experiment was, therefore, foredoomed to failure so far as this tract was concerned, and in 1853 the Principal Assistant reported that he considered the Bengali schools in the Kolhān useless, and that he had used every means short of compulsion to induce the Hos to frequent them, but without avail. No further information regarding the progress of education in the district is available till 1871-72. In that year there were 6 Middle schools attended by 418 pupils, viz., the Zilā school at Chaibāsā, (a Middle English school established by Government in 1865), an aided Middle English school at Ghātsilā, and 4 Middle Vernacular schools established by Government, including one in the Kharsāwan State. There were also 28 Primary schools with 604 pupils on the rolls, besides 43 indigenous village *pāthshālās* with 455 pupils, and 3 Mission schools attended by 123 children, of which two belonged to the Society for the Propagation of the Gospel and one to the German Lutheran Mission.

Next year, in consequence of the introduction of Sir George Campbell's scheme of vernacular education, the number of schools increased from 34 to 63 and the number of pupils from 1,022 to 3,144. The success of the scheme was at first imperiled by the superstitious suspicions of the Hos, and by their wish to keep their children at home for employment on field work; for though the new schools were readily accepted by the Hos living within a radius of 30 miles round Chaibāsā, those living beyond that limit held aloof. Rumours were spread that the schools were agencies for the conversion of the people to Christianity, or traps for catching young men for transportation to Assam or Cāchār for service on tea plantations. The simple people at first believed these rumours, but on coming to know that nothing of the kind was intended, they began to send their children to the schools. In one village the firm and inveterate belief of the Kols in omens formed a serious difficulty. It happened that on the day the school was opened, just as the boys, preceded by their elders, were coming to join it, a kite pounced on a brood of chickens and carried off one of them. This event portended calamity of the direst kind to the village, and it was laid to the account of the school. The children deserted it *en masse*, and carefully avoided even its precincts, not returning till the Deputy Commissioner sent for the village elders and quieted their apprehensions. In Dhalbhūm no such difficulties were experienced; on the contrary, the people came forward most readily with offers of half the amount of the Government contributions.

The subsequent progress of education in the district will be sufficiently explained by the statistics given in the following table :—

Class of schools.	Number of schools.			Number of pupils.		
	1888	1898	1908	1888	1898	1908
High English	1	1	1	85	139	230
Middle "	...	7	5	...	572	643
Middle Vernacular ...	7	8	7	509	619	455
Primary	281	318	400	12,369	11,960	13,048
Special	1	5	7	9	26	182
Private	7	14	3	68	195	69
Total ...	297	353	423	13,040	13,511	14,630

The statistics do not show any very marked advance during the last 20 years, when the growth of the population is taken into account. There is still only one school for every 7½

villages, but on the other hand the proportion of scholars under instruction to the number of boys of school-going age is unusually high. In 1905-06 and 1906-07 it was 34·6 and 35·2 per cent. respectively, these being the best results in the Division; and in 1907-08 it was 32 per cent.

The results obtained at the census of 1901 attest the educational backwardness of the district, for not more than 15,263 persons were returned as literate, *i.e.*, able to read and write. They represented only 2·5 per cent. (4·8 males and 0·3 females) of the whole population; while the number of persons able to read and write English was 1,107. The paucity of these numbers is due both to the physical configuration of the district, much of which is hilly jungle-clad country with villages scattered at considerable distances from one another, and also to the fact that the population is mainly composed of aborginals, who have for generations past been indifferent to education. As one means of overcoming this indifference, it has been laid down as one of the conditions under which each *mānki*, or head of a group of villages, holds his office, that he must promote education among the people in his circle and have his own heirs educated. It may be added that a peculiar feature of the work of the Education Department is that children have to be taught in three different languages, besides English, viz., Hindī in the Kolhān and Porāhāt, Bengali in Dhalbhūm, and Oriyā in some schools in the Kolhān and Porāhāt. Except in Dhalbhūm, the demand is for instruction in Hindī, that being the language of the courts and the language used in the settlement records. The local inspecting agency consisted in 1908 of a Deputy Inspector of Schools stationed at Chaibāsā, 4 Sub-Inspectors in charge of the Sadar, Kolhān, Porāhāt, and Dhalbhūm circles, and 8 Inspecting Pandits.

SECONDARY SCHOOLS.

There is only one High School, viz., the Zilā School at Chaibāsā, which in 1908 had 230 pupils on the rolls. There are 7 Middle English schools situated at Jagannāthpur (maintained by Government), Chaibāsā (an aided school managed by the Society for the Propagation of the Gospel), Chakradharpur (a railway aided school), Ghātsilā (aided), Baharāgorā (aided) and also at Kharsāwan and Saraikelā, the last two being unaided schools maintained by the Chiefs of the States. The third class of secondary schools consists of 6 Middle Vernacular schools, all maintained by Government and situated at Asurā, Dumuriā, Haludpukur, Chitimiti, Mahuliā and Puruniā. The school at Jagannāthpur has only recently been raised to the status of a Middle English school, and that at Chitimiti having proved a failure is

to be transferred to Bharbariā 6 miles off. Altogether 14 secondary school are at work, and the number of pupils on the rolls in 1908 was 1,331.

PRIMARY SCHOOLS. There are, according to the returns for that year, 42 Upper Primary schools for boys attended by 2,409 pupils and 330 Lower Primary schools with 9,808 pupils. The number of the latter is apt to fluctuate according to the character of the agricultural season, for in time of dearth the children are sent out to add to their parents' income by labour.

GIRLS' SCHOOLS. The girls' schools in the district consist of one Upper Primary school, maintained by the Society for the Propagation of the Gospel at Chaibāsā, two model girls' schools and 26 Lower Primary schools. The total number of girls attending schools of all kinds was 873 in 1908. Female education has, on the whole, made little progress in the district outside Dhalbhūm, which is mainly a Bengali-speaking area. In the Kolhān and Porāhāt, with the exception of the Mission schools at Chaibāsā and Chakradharpur, girls' schools have not been successful, and it is reported that even the Government model girls' school at Chiru near Chaibāsā has been a signal failure. It is, however, worthy of note that an Oraon Christian girl has won an Upper Primary Scholarship from the girls' school managed by the Society for the Propagation of the Gospel at Chaibāsā. The case is happily otherwise in Dhalbhūm, which has got some good girls' schools. Two high-class Hindu ladies have taken to the profession of teaching in this circle, which is a hopeful sign, the employment of females as teachers in girls' schools being the first requisite for success.

SPECIAL SCHOOLS. A training school for Gurus has been opened at Narsanda, which is to be removed to the village of Chainpur near the 12th mile of the Chaibāsā-Chakradharpur road. The number of pupils in 1908 was 16. Another school of this class was started at Jorapukhur in September 1908 and has 9 pupils on the rolls. Under this head may also be grouped the few *tols* and *maktabs* opened in Singhbhūm, viz., 1 private and 2 public *tols* and 2 private and 2 public *maktabs*.

INDUSTRIAL SCHOOLS. The only other special schools are three industrial schools, at which 59 persons receive instruction. One of these is maintained by the Society for the Propagation of the Gospel at Chaibāsā: the subjects taught are carpentry, weaving, stone-carving, and wood-carving. Another at Chaibāsā is kept up by the Roman Catholic Mission, and teaches weaving, toy-making and needle-work. The third is at Ghātsilā and teaches carpentry and smithy work. All these schools are aided by Government.

According to the returns for 1908, 7,294 non-Christian and 585 Christian aborigines attend different schools. In primary schools they receive their education free of charge, as also do non-aboriginals except in Dhalbhūm, where they pay fees. In the rest of the district there are comparatively few non-aboriginal residents, and there is little to distinguish them from those of aboriginal descent, for they have long been settled in the district, speak the same language, and have much the same manners and customs. An exception to this rule is afforded by the Muhammadans and up-country men who have settled at Jagannāthpur, Chaibāsā, Chakradharpur and a few other places, but their numbers are insignificant. As regards the Middle schools, children of aboriginal descent do not pay fees at Asurā, Dumuriā and Jagannāthpur, but the local people, through the *mundās* and *mānkis*, pay subscriptions amounting to Rs. 5 a month in each case. No distinction is made between the aborigines and non-aborigines in this respect, subscriptions being paid by both communities. At Puruniā and Chitimiti very low fees are paid by both classes. At the Chaibāsā Zilā school most aboriginal scholars are taught free of charge, while some pay reduced fees. There are at this school 29 scholarships, ranging in value from Rs. 3 to Re. 1 a month, awarded from the Primary fund for the benefit of Hos. All the scholarship-holders receive free education, but the list of free students includes some that are not scholarship-holders. Male education has on the whole been making satisfactory progress among the aborigines in all classes of schools. In 1909, for instance, out of 30 Lower Primary scholarships, 11 were won by them; out of 3 Upper Primary scholarships, one was secured by a female Oraon candidate; and out of 4 Middle scholarships one was awarded to an aborigine.

EDUCATION OF ABORIGINALS.

CHAPTER XVI.

GAZETTEER.

Anandpur.—A tenure or sub-estate of the Porāhāt estate, situated in the west of the district, with an area of 188 square miles It was originally conferred as a *khorposh* or maintenance grant, involving certain feudal services, on the second son of Kālā Arjun Singh, Rājā of Porāhāt. In 1840 it paid a quit-rent of Rs. 97, but this was remitted in 1858 as a reward for the loyalty displayed by Chakradhar Singh, uncle and guardian of the holder, who was then a minor. In other words, the property was granted to the latter as a revenue-free tenure, and the title of Thākur was also conferred upon him. By the indenture concluded in 1895 a reversionary right of succession to the tenure was granted to the zamīndār of Porāhāt in the event of there being no male heir in the family of the Thākur. The tenure includes the four *Pīrs* of Anandpur, Hetkhand, Hututuā and Kairam; and its present holder is Thākur Udit Nārāyan Singh Deo, who bears the hereditary title of Thākur.

Baharāgorā.—A village in Dhalbhūm, situated 2 miles east of the river Subarnarekhā, 20 miles south of Chakuliā, and 30 miles south-west of Ghātsilā. It contains a police outpost, a Middle English school and a post office. A market is held here every Thursday at which rice, *sabai* grass, oil-seeds are largely sold ; hides are also exported. Near the village are some brick buildings believed to be the remains of indigo factories. At Kalsimohan, 2 miles from Baharāgorā, there is a spring from which water is said to issue only during the Bāruni festival; a fair held at the time of this festival lasts for a fortnight. At Khānamonda, 2 miles from Baharāgorā, large melting pots can be seen, which are believed to be relics of an old iron or copper smelting industry. At Chitreswar there is an old temple of Siva (worshipped under the title of Chitreswar), where a fair takes place on the Sivarātri day.

Bāndgāon.—An under-tenure of the Porāhāt estate, situated in the extreme north-west of the district, with an area of 25 square miles. Tradition relates that it was originally a *Pīr* or group of villages, called *Pīr* Harni, which came into the possession of the

Porāhāt family through a marriage with the Jherriā or Sonpur family, to whom the *mundās* owed allegiance. Subsequently Rājā Harihar Singh, great-grand-uncle of the present zemīndār of Porāhāt, is said to have conferred it as a rent-free service tenure on one Jagomohan Singh of the Khatanga family. In 1857 it was confiscated with the rest of the Porāhāt estate in consequence of the rebellion of Rājā Arjun Singh, but in 1861 Sukhlāl Singh, the son of its former holder, received a farm of it for 20 years from 1859 to 1878, by which he was allowed to appropriate two-thirds of the net revenue of Rs. 1,093 after payment of *mānkis* and *mundās*. By 1875 he had become hopelessly insolvent and the estate was attached, remaining under attachment till 1891. In the meantime, in 1880, Government decided that Bāndgāon was a permanent tenure, and acknowledged Sukhlāl Singh as tenure-holder. In consequence of this decision, the estate was in 1881 resettled and separated from the Porāhāt estate; and the police services were commuted for a payment of 5 per cent. of the gross rental of the estate. The present tenure-holder, Bābu Jagmohan Singh, succeeded in 1883. In 1891 Government decided that Bāndgāon was an under-tenure subject to a fixed rent permanently fixed at one-third of the assets, the police contribution and the dāk cess: the dāk cess has now been abolished. Besides paying the zamīndār of Porāhāt one-third of the net rental of the 37 villages included in the under-tenure, the holder of the tenure is liable to pay him one-third of any income from its forests, and has no right to minerals.

Benusāgar.—A village situated seven miles south of Mājgāon in the extreme south-east of the Kolhān on the boundary of Singhbhūm and Mayūrbhanj. It is so called after a tank to the north of the village, which is now partially silted up and overgrown with weeds. There is an island in the middle, which is covered with jungle, and at the south-east corner are some low mounds of bricks marking the ruins of several old temples, and some well carved images half buried in the ground. Mr. Beglar ascribes the temples to the seventh century A. D. and writes as follows about the sculpture:—"The sculptures that exist are entirely Brahmanical with two exceptions. The exceptions are a small naked figure, which, from its evident resemblance to Jaina figures, I take to be Jaina; and a seated figure, with the hands in the attitude of teaching, resembling figures of Buddha, and like many of them, with his head covered with little curls. That this figure is Buddhist, its general resemblance to figures of Buddha in Magadha leads me to believe; still there is nothing impossible in its being Jaina. With these two

exceptions, all the figures are Brahmanical, and almost exclusively Saivic, Ganesha, Kālī, Mahisāsuri Devī, etc., fragments of these being frequent. A remarkable piece of sculpture, of curious and excellent execution and very spirited design, represents the fore-part of an elephant elaborately ornamented. The elephant is kneeling, and evidently formed either a pedestal of a figure or projected from the plinth near the entrance of some one of the numerous temples, in a manner similar to the projecting figures of elephants in other parts of India. The excellence of execution and design of this piece of sculpture entitles it to a place in any museum."*

According to tradition, the tank was excavated and a fort built here by Rājā Benu, son of Rājā Kesnā of Kesnāgarh (*q. v.*). Colonel Tickell left the following account of the place in 1840:—"In Aulā *Pīr*, to the far south, a few Kols of the poorest kind have built a wretched, straggling hamlet, near the banks of what once was a truly magnificent tank. It is called Benusāgar, and is said to have been built by one Rājā Benu, who fled from the place owing to the incursions of the Mahrattas. This was probably during the days of the celebrated Murāri Rāo; for, judging by the trees which now luxuriate amidst the buildings, the place must have have been deserted and in ruins full 200 years ago. The tank, which I paced as well as the jungle allowed me, is about 600 yards square. On the east bank are the remains of a handsome stone *ghāt*; the west side may be similar, but was inaccessible by reason of thickets. On the summit of the ample *bāndh*, or embankment, surrounding the water, lie stones richly carved; it is probable that they once constituted small temples ranged around. In the centre of the tank is an island crowned by a temple, now almost a shapeless mass. On the south-east corner of the tank are the debris of a *garhi* or small fort, which appears to have been a parallelogram of about 300 by 150 yards, enclosed by a massy wall with towers at the corners. In the centre are two sunken platforms, with stone steps descending into them, in which lie idols in all stages of decay; some of these were buried many feet under a loose reddish soil having the appearance of decayed bark. Three of the best preserved of these I took away, with the help of some Nāgpur Dhāngars, not one of the people of the country daring to touch them. About 300 yards to the south of the *garhi* is another mound or hillock of broken bricks, which I was told was the office of the Rājā. To the west of this, and all along the bank of the tank, the plain, now covered with jungle-grass, and here and there

‡ Reports, Arch. Surv. Ind., Vol. XIII, pp. 69-71.

cultivated with *gorā dhān* or highland rice by the Kols, is scattered with bricks, showing that a substantial town or bazar must have existed here."

Chaibāsā.—Chief town and administrative head-quarters of the district, situated in 22° 33′ N. and 85° 49′ E., 16 miles south-east of Chakradharpur on the Bengal-Nāgpur Railway, with which it is connected by a good road winding through low ranges of hills. The area of the town is one square mile, and its population according to the census of 1901 is 8,653, viz., 4,368 Hindus, 1,059 Muhammadans, 855 Christians, 2,365 Animists and 6 others. The town contains the usual courts and offices, a jail, independent police outpost, post and telegraph office, a Government high school, charitable dispensary, police hospital, dāk bungalow, circuit house, three churches and a cemetery for European Christians.

Chaibāsā is situated on rocky rising ground overlooking the right bank of the river Roro and commanding some picturesque hill scenery. The natural drainage is good, and even after heavy rain the surface water passes off quickly north and west to the Roro. The water-supply is derived from the river and from wells and tanks, of which the most important are the Jubilee, Madhu, Siba, Bandtoli, Rānī and Dhobi tanks. The climate is healthy but hot, and we find Colonel Tickell, writing in 1840, three years after Chaibāsā was selected as the head-quarters of the Kolhān, complaining of the choice. "The station of Chyebassa, which was unfortunately selected hurriedly and without sufficient examination and comparison with surrounding spots, is situated on the barren, gravelly plain, interspersed with brushwood, and near piles of bare rocks. A mile only to the south-east, at the village of Tambore, the country rises in undulating meadows, beautiful in appearance as an English park, and infinitely cooler than Chyebassa. These advantages in forming the cantonment were either overlooked, or thought of less note than the nearer vicinity of water, Chyebassa being on the banks of the Roro." Other writers formed an equally unfavourable opinion of the place. Mr. Ricketts, for instance, wrote in 1854 :—"There is everything at Chaibāsā to make a person wish to leave it, while it has not a single attraction." Again, Dr. Ball, who visited it in 1868, wrote :—"Those officers who have mastered the Ho language, and have become intimate with the people, like this station; but with the executive services of Bengal generally it is regarded much in the light of a penal settlement." Since that time, Chaibāsā, which was then nothing but a village, has

A weekly market is held on Tuesdays, which is attended by several thousand people from the neighbourhood. As many as 20,000 people attend a large *melā* or fair which takes place every year, beginning on the 15th December and lasting for a month. It is the occasion of an agricultural and industrial exhibition, which has been started with the object of stimulating the agricultural and industrial development of the district. Sports, organized by the *melā* committee, are held for a week in the beginning of January, and Ho and Oraon dances are arranged. These sports, which generally end with a display of fireworks, attract a large number of Hos, who compete keenly for the prizes offered.

There are three Christian Missions at Chaibāsā, *viz.*, the Roman Catholic, Anglican and German Lutheran Missions. The boys in the school maintained by the first mission are taught weaving, in the second music, and in the third carpentry: a specimen of the work of the Anglican Mission boys may be seen in the gate leading to their church. There is also an agency for recruiting coolies, and a tusser farm has been started recently under the supervision of Government. A number of *āsan* trees have been planted for rearing cocoons, and experiments in jute and cotton cultivation have been undertaken. The usual conveyances by which Chaibāsā is reached from Chakradharpur are *push-pushes* and *thikā gāris*. It is reported that the fare for the former is Rs. 3, each cooly getting 6 annas, and for the latter Rs. 4 to Rs. 5.

Several theories have been put forward regarding the origin of the name Chaibāsā, *e.g.*, that it means the dwelling place of rest, the place of shade, and the abode of thieves. The derivation of the name is, however, prosaic enough, for it is reported that the town is so called after one Chai, its first *mundā* or headman.

Chainpur.—A tenure of the Porāhāt estate with an area of 10½ square miles. Originally a service grant held by one Rāmchandra Mahāpātra, who had to render military service to the Rājā of Porāhāt, it paid from 1840 to 1857 a quit-rent of Rs. 90-8, estimated to be one-third of the gross income. As a reward for loyalty during the Mutiny, Government directed that this quit-rent should be fixed in perpetuity as the rental of the tenure. It is now held by a minor, Babu Baidyanāth Mahāpātra, a Birwāl by caste, whose property is being managed by Government as a wards' estate and an encumbered estate.

Chakradharpur.—A village in the Porāhāt estate, situated on the left bank of the river Sanjai, 16 miles north-west of Chaibāsā. The place is situated in a wide valley flanked by

ranges of hills on the north and south. Including the railway station and premises, it has an area of 1½ square miles and its population in 1901 was 4,829, *viz.*, 3,069 Hindus, 942 Muhammadans, 534 Christians, 278 Animists and six others. It contains a police station, a dāk bungalow with five rooms, a Public Works Department bungalow, a Road Cess inspection bungalow, two churches, a cemetery for European Christians, a Middle English school, which is managed by the railway authorities, the office and residence of the Rājā of Porāhāt, a post and telegraph office, and a private dispensary, which is managed by a local committee. Since the opening of the railway in 1890, the importance of Chakradharpur as a trade centre has greatly increased. Two lac factories have been started, and rice, oil-seeds, lac, tusser cocoons, hides, *sabai* grass, limestone and manganese are exported in considerable quantities. The place being healthy, Indians, particularly Bengalis, are beginning to resort to it in increasing numbers in the cold weather.

Chakradharpur contains the office of a Railway District Traffic Superintendent, and there is a fairly large railway settlement with 40 to 50 buildings for the accommodation of the railway employés; the latter control the sanitary arrangements of their settlement. There is also a Railway Institute, the ground floor of which contains a billiard room, armoury, and co-operative stores, while on the first storey is a reading room and library. On the roof is a large iron tank, which can contain 80,800 gallons of water ; the railway community are supplied with water from this tank by pipes. At the railway station there are waiting rooms, a refreshment room and a locomotive shed. A weekly market is held every Wednesday.

Chakuliā.—A village in Dhalbhūm, situated 20 miles south-east of Ghātsilā, with which it is connected by road. It contains a railway station, *ghātwāli* post, post-office and Upper Primary school. Near the *ghātwāli* post are remains of buildings, which are believed to have been indigo factories. The place is a rice and grain exporting centre, a market being held on every Saturday, at which rice, *mahuā*, and lac are largely sold. When Captain Morgan was attempting to establish British rule in Dhalbhūm in 1768, Chakuliā was held by a petty zamīndār, who defied the British. Captain Morgan finally sent one of his sergeants (Bascombe by name) to seize the zamīndār, but he gave no little trouble, attacking Sergeant Bascombe on his march several times, and cutting down trees in the road to prevent his progress. The sergeant's force had to expend half their ammunition before they could drive off their assailants. On arriving at Chakuliā their

difficulties ceased, for the villagers, who had suffered from the zamīndār's oppression, beheaded him. At Bend, about 6 miles east of Chakuliā, a fair lasting a week takes places in the month of Māgh during the Saraswati Pūjā.

Dhalbhūm.—An estate in the east and south-east of the district extending over 1,187 square miles; it also includes a small area of about 13 square miles in the Midnapore district. It is subdivided into 12 *tarafs*, as noted in the margin, and is bounded on the north by Mānbhūm; on the south by the Mayūrbhanj State; on the east by the Midnapore district; and on the west by the Saraikelā State. It extends from east to west from 50 to 60 miles, and from north to south 26 to 28 miles.

Haludpukur.	Parihātī.
Kālikāpur.	Atkosī.
Dāmpārā.	Asanbani.
Pāorā.	Mahuliā.
Matiabāndi.	Bahārāgorā.
Kokpārā.	Pāruliā.

The legendary origin of the family that holds the estate is as follows:—Its founder was a washerman, who concealed the goddess Kālī in a heap of dirty clothes at the Kāpargādi Ghāt, when as Rankīnī she fled from a demon of Pānchet, who was in pursuit of her. The goddess, in gratitude, gave the washerman a young Brāhman girl, a ward of her own, to wife, and the zamīndārs of Dhalbhūm are the descendants of this union. They claim to be Rājputs, but this claim is doubtful. Colonel Dalton points out that the origin of the story appears to be that a Bhumij chief of Dhalbhūm, probably at the instigation of a Brāhman, stole from its shrine in Pānchet an image of Rankīnī and set it up as his own tutelary deity. "The Rājā of Dhalbhūm," he says, "is no doubt of Bhumij extraction, but for him the Heralds' College of the period failed to manipulate a Rājput descent."

The British first came into contact with Dhalbhūm in 1767, when, as related in Chapter II, a small British expedition was sent against the Rājā, who had defied the British authority. The expedition was successful, the Rājā being captured and sent a prisoner to Midnapore. His nephew, Jagannāth Dhal, was installed in his stead on promising to pay a revenue of Rs. 5,500 per annum; but he soon fell into arrears, and in his turn defied the British. For some years there was a military occupation of the country, but the rebel Jagannāth Dhal still held out. He was deposed, and a relative was given the property in his stead; but the latter could only hold a portion of the estate and Jagannāth Dhal had possession of the remainder. Eventually, in 1776, as Government wished to avoid further expense in military operations, and as it appeared

that the Government candidate, Baikant Dhal, had not the support of the people, it was decided that the settlement should be offered to Jagannāth Dhal on certain conditions, which he accepted. An assignment of lands, as an under-tenure, was made to Baikant Dhal, and the *pargana* was settled with Jagannāth Dhal on his engaging to pay to Government the first year sicca rupees 2,000, next year Rs. 3,000, and the third year Rs. 4,000. The estate was permanently settled in 1800 at the latter assessment. Accordingly, allowing for the difference between the sicca rupee and the Government rupee, the zamīndār pays a land revenue of Rs. 4,267.

Dhalbhūm formed part of the district of Midnapore until 1833, when the district of the Jungle Mahāls was broken up. It was then constituted a part of the Mānbhūm district, and in 1846 it was transferred to Singhbhūm owing to press of criminal work in Mānbhūm. In 1867 it came under the management of the Court of Wards on the death of its proprietor, Jagannāth Dhal, who left 12 Rānīs and two sons, of whom the eldest Rāmchandra Dhal was then 5 years old. The latter, on attaining his majority, received charge of his estate in April 1883 from the Court of Wards, together with Rs. 2,21,000 which had accumulated during his minority. He immediately plunged into a life of extravagance, and in the course of about 3½ years squandered nearly 7 lakhs of rupees. He died in January 1887 in his 25th year. Shortly before his death, having contracted debts amounting to Rs. 2,11,237, he applied for relief under the provisions of the Chotā Nāgpur Encumbered Estates Act (VI B.C. of 1876) and the property was then managed as an encumbered estate. A few years later, as the result of a law suit instituted on the death of Rāmchandra Dhal, it passed into the possession of his uncle Bābu Satrughan Dhal. In 1903, as the latter had contracted debts amounting to 4 lakhs of rupees, it was, on the application of his heir, again brought under the Encumbered Estates Act. It had, however, been previously leased out for 25 years.

Ghātsilā.—A village in Dhalbhūm, situated on the river Subarnarekhā 50 miles (by road) east of Chaibāsā and 62 miles (by rail) from Chakradharpur. Population (1901) 1,784. It contains a station on the main line of the Bengal-Nāgpur Railway, a road cess bungalow, a police station, a sub-registry office, a Middle English school, an industrial school established by the zāmīndār of Dhalbhūm, and a private dispensary, which is managed by a committee. Ghātsilā was formerly the headquarters of the Rājās of Dhalbhūm, but the present zamīndār has

transferred his residence to Narsinghgarh, and his house at Ghātsilā is now occupied by the Manager of the Dhalbhūm Syndicate, which has taken a lease of the estate for 25 years.

The village contains a temple of Rankīnī, the tutelary goddess of the Rājās of Dhalbhūm, to which the following local tradition attaches. The temple of Rankinī, it is said, was formerly situated on a rock near Mahuliā, where human sacrifices used to be offered to her, the belief being that the goddess herself killed the victims. A former Deputy Commissioner of Singhbhūm, Dr. William Hayes, hearing of this, put the belief to a practical test. He asked the votaries of the goddess whether she would be able to kill a man if he was kept locked up in the temple; on their replying in the affirmative, a man was shut up in it for a whole night and found unhurt in the morning. After this, it is said, Dr. Hayes had the image of the goddess transferred to the thāna compound at Ghātsilā, where it was not likely that any human sacrifices could be performed. There appears to be little doubt that such sacrifices were once offered to Rankīnī. Colonel Dalton, for instance, writes:—"Rankīnī especially rejoiced in human sacrifices. It is freely admitted that in former years children were frequently kidnapped and sacrificed at her shrine, and it cannot be very positively asserted that the practice of offering such victims has long been discontinued."

In the month of September a festival called the *Binda Parab* is held in honour of Rankīnī, which is an occasion of a large *melā* or fair lasting a fortnight. It is reported that at this festival the Rājā of Dhalbhūm or his representative shoots a buffalo with an arrow. The festival is described as follows by Colonel Dalton:—"At the shrine of this goddess (Rankīnī) a very cruel scene was enacted every year till 1865, when, with the concurrence of the zāmīndar, it was put a stop to. It was called the *Binda Parab.* At this *parab* two male buffaloes are driven into a small enclosure, and on a raised stage, adjoining and overlooking it, the Rājā and suite take up their position. After some ceremonies the Rājā and his *purohit*, or family priest, discharge arrows at the buffaloes; others follow their example, and the tormented and enraged beasts fall to and gore each other, whilst arrow after arrow is discharged. When the animals are past doing very much mischief, the people rush in and hack at them with battle-axes till they are dead."

Another festival called *Ind Parab* is celebrated in the month of August, when the zamīndār of Dhalbhūm raises an umbrella in honour of Indra, the god of rain. The umbrella is attached to the top of a big pole of *sāl* wood, and it remains fixed in the

ground for nine days; on the tenth day the pole is brought down and submerged in water.

At Dharagiri, 6 miles north of Ghātsilā, there is a waterfall 20 feet high, the legend about which is that the flow of the water is diverted if any man whose mother is not chaste places his head under it. Three miles north-west of Ghātsilā, at a place called Panchapāndab, a stone can be seen bearing the figures of five men; the legend is that they are figures of the five Pāndaba brothers. A market is held here on every Wednesday. At Tikri, eight miles from Ghātsilā, there is a stone quarry at which rough stone utensils are made and exported to Calcutta.

Goilkerā.—A village in the Kolhān, situated 20 miles (by rail) south-west of Chakradharpur. It contains a station on the Bengal-Nāgpur Railway, a forest rest-house and a Forest Ranger's bungalow. Formerly an insignificant village, Goilkerā is now one of the chief timber exporting stations in Singhbhūm, the whole tract between Goilkerā and Manoharpur being covered with *sāl* jungle. A market is held here every Friday, at which lac is largely sold. About four miles west of the station there is a long railway tunnel known as the Sāranda tunnel, the jungles round which are said to be infested with man-eaters. Near the tunnel there is an image of Siva, but no one can say by whom, when, and how it was brought here. At a place between tunnel and Posoitā station a large wild elephant collided with a running train and was killed about 12 years ago.

Haludpukur or Haldipukhur.—A village in Dhalbhūm, situated 12 miles south of Kālimāti, 10 miles west of Kālikāpur and 26 miles east of Chaibāsā. Hides are exported from this place, and a market is held every Saturday, at which rice and *sabai* grass are largely sold. There is an image of Rankīnī, the family goddess of the zamīndār of Dhalbhūm, enshrined here in a thatched house. At Dasi and Kadal, five miles from Haludpukur, stone utensils are manufactured. One mile north of Haludpukur there is a *ghātwāli* post, and at Harina, seven miles to the south-east, there is a Siva linga, which is worshipped on the last date of the month of Jyaistha. The people believe that on this day a number of small Siva lingas spring up from the ground near the original Siva linga and then disappear. On this occasion a fair is held, which lasts for three days.

Jagannāthpur.—A village in the Kolhān, situated 29 miles south-west of Chaibāsā by the road *via* Gamhariā and 24 miles by the road *via* Jhinkpāni. The village contains a Road Cess inspection bungalow, a post office, a Forest Ranger's bungalow a dispensary and a Middle Vernacular school, to which a boarding

house is attached. Jagannāthpur is so called after Jagannāth Singh, a former Rājā of Porāhāt, who built a mud fort here, of which traces can still be seen. Tradition states that Jagannāth Singh's Rānī excavated a tank on the east of the fort, and that another tank in front of the Forest Ranger's bungalow was excavated by his priest Santra. Pauri Devī, the goddess of the Bhuiyās, is enshrined under a *sāl* tree, and at the entrance to the fort there is a stone in the ground representing a goddess called Duārsini. No one at Jagannāthpur will touch this stone, for they believe that any one who does so will soon die. There is a flat stone in the middle of the fort, on which, tradition relates, one Ritu Gondai, a Kol who rebelled against a Rājā of Porāhāt, was pounded to death by the Rājā.

Jaintgarh.—A village in the Kolhān, situated on the river Baitaranī, 36 miles south of Chaibāsā. The village contains a Road Cess inspection bungalow, a post office and a Lower Primary school. A *hāt* takes place every Saturday, at which rice, grains, and oil-seeds are largely sold. The *hāt* is an important one, as people from Keonjhar and Mayūrbhanj come to it to sell grains and oil-seeds, and merchants from Chaibāsā to purchase their produce. According to tradition, Jaintgarh was established by an ancestor of the Rājā of Porāhāt, Kālā Arjun Singh, who conquered a place called Chamakpur in Keonjhar and to commemorate his victory (*jit*) constructed a mud fort (*garh*) here. The fort is situated on the bank of the Baitaranī and commands a beautiful view. In its centre there is a thatched house containing the image of Jatapath, the presiding deity of Jaintgarh. The image is nothing but a small stone covered by heaps of earthen toy-horses, which are offered in large numbers by the Bhuiyās. The favourite goddess of the Bhuiyās, Pauri Devī, occupies a place at the entrance to the *garh* and also has her share of offerings of earthen toy-horses.

About four miles to the west of Jaintgarh there is a sacred bathing place on the Baitaranī called Rām-*tirtha*, which commemorates the tradition that Rāma halted here when marching to Ceylon to rescue his wife Sītā from the demon Rāvana. It consists of a deep natural reservoir which is fed by a small waterfall, 9 feet high. In the month of January large numbers of people visit the place. On the other side of the river, opposite Jaintgarh, is a place called Champā, which is within the limits of the Keonjhar State. It is the head-quarters of a Subdivisional Officer of the Keonjhar State and contains a court and a jail.

Kālimati.—A village in Dhalbhūm in the north-east of the district situated on the main line of the Bengal-Nagpur Railway, 18 miles east of Sini and 153 miles from Calcutta. To the

north of the railway station the Tata Iron and Steel Company, Limited, have acquired an area of 22½ square miles bordered on the south by the railway line, on the west by the river Kharkai close to its junction with the Subarnarekhā, on the north by the latter river, and on the east by a line of hills. Of this area five square miles are to be reserved for the works and for the residences of the staff and labour force. Work has been begun by the Bengal-Nāgpur Railway on the construction of a line from Kálimāti to Gurumaishini hill in Mayūrbhanj, from which the iron ore is to be obtained. Some 25 buildings are now (1909) in various stages of construction, roads have been made, railway embankments and cuttings are in progress, godowns have been built, a water-supply provided and a hospital put up. It is expected that the works will be ready to manufacture finished products by the end of December, 1910.

Kerā.—A tenure of the Porāhāt estate, with an area of 75 square miles. It was originally a *khorposh* or maintenance grant involving feudal service given to Ajambar Singh, a younger son of Arjun Singh, Rājā of Porāhāt, at a cash rent of Rs. 60, though in practice it was apparently held rent-free. In 1840, when the Porāhāt Rāj was managed by the Court of Wards, it was assessed to a rental of one-fifth of its gross income; but in 1858, as a reward for loyalty in the Mutiny, this rental was remitted in perpetuity, and the property was granted as a revenue-free tenure to its holder, on whom the title of Thākur was conferred. Under the indenture of 1895, the zemīndār of Porāhāt has a reversionary right of succession to the tenure, if there is no male heir in the family of the Thākur. Kerā contains five *Pīrs*, viz., the Sadant *Pīr* and the four Kolhān *Pīrs* of Chitpil, Dukri, Jaria and Karla; and its present holder is Thākur Lakshmī Nārāyan Singh, who is fifth in descent from Ajambar Singh.

Kesnāgarh.—A village situated south-west of Lālgarh in the extreme south-east of the Kolhān. There are long mounds of earth here marking the outlines of a large fort said to have been the fort of a Rājā Kesnā. Legend relates that he and all his property were destroyed by fire from heaven for having slain a cow and wrapped a Brāhman in the hide, which, tightening as it dried, squeezed him to death. His son Benu was saved by a Tānti, whose oxen had spoken with human voice the day before, as he was ploughing his field, and warned him of the fate which awaited the place.

Kolhān.—A Government estate lying between 21° 58′ and 22° 43′ N., and 85° 21′ and 86° 3′ E., with an area of 1,955 square

miles. The Kolhān is an upland tract, varying in elevation from 750 feet above sea-level in the neighbourhood of Chaibāsā to upwards of 1,000 feet in the south. On the north, east and south, the country is for the greater part open and gently undulating; it is covered with numerous prosperous villages and is well cultivated, the depressions between the ridges being sown with rice and some portion of the uplands with cereals, pulses or oil-seeds. In the south-east the surface is very rocky and covered with jungle; and in the west and south-west are mountainous tracts thickly covered with jungle and very sparsely inhabited. The villages here are mere hamlets scattered on the hill slopes, and an area of 531 square miles has been formed into forest reserves.

Local tradition points to the Saraks as the earliest settlers in this tract and attributes to them a number of old tanks. As explained in Chapter II, these Saraks are probably the Srāvakas or lay Jains, who disappeared long ago, leaving no other traces of their settlements, and for many centuries past the inhabitants have been Hos. At the beginning of the 19th century the chiefs of the adjoining territories claimed supremacy over the Hos and attempted to exact tribute from them. The Hos, however, successfully resisted these claims, and in 1821 a British force was employed to subdue them, but it was not until 15 years later that they were finally reduced. They were then exempted from paying tribute or rental to the zamīndārs, and were brought under the direct control of the British Government. The first settlement of the estate was made in 1837 and was followed, 30 years later, by a resettlement carried out by the Deputy Commissioner, Dr. Hayes. This has now given place to a resettlement, which was commenced in 1895 and brought to a conclusion in 1897. The result has been to increase the gross rental from Rs. 64,828 to Rs. 1,77,300 with practically no enhancement of rates, the increase being almost entirely due to, first, the extension of cultivation, and secondly, the assessment of uplands, which used formerly to be held rent-free, but have now been assessed for the first time with a nominal rent of one anna per local *bighā*. In fact, the only class of persons whose rents can be said to have been enhanced at all are the *Dikkus* or foreigners, whose settlement in the Kolhān, amongst the aboriginal population, is for many reasons undesirable.

Since 1837 the Kolhān has been under a patriarchal form of government. It is under the direct control of the Deputy Commissioner of Singhbhūm and the local representatives of Government are officers called *mānkis* and *mundās*, who not

only collect the rent, but also act as police officers. The *mundās* are the village headmen, and the *mānkis* are headmen of collections of villages, which are sometimes spoken of as *Pīrs* though there are at the present time usually several *mānkis'* circles in a *Pīr*. There are, in fact, 72 *mānkis'* circles distributed among the 26 *Pīrs* shown with their area below, :—

Name.	Sq. miles.	Name.	Sq. miles.
Ajodhyā	24·1	Kainuā	24·6
Asantali	3·8	Kotgarh	67·9
Aulā	114·6	Kuldihā	21·9
Bantariā	71·3	Lālgarh	95·1
Barkelā	35·5	Latuā	6·9
Bar	225·7	Lotā	4·2
Bhorbhoriā ...	68·3	Nāgrā	12·0
Chainpur	9·9	Rājābāsā	11·5
Charai	34·6	Relā	4·5
Chiru	18·7	Rengrā	48·7
Goilkerā	38·0	Sāranda	120·0
Gumrā	169·1	Sidu	15·3
Jāmdā	27·6	Thoi	129·9

The bulk of the inhabitants are Hos, and the policy of Government has been to keep the Kolhān as a reserve for them. In spite of this, the number of foreign settlers has increased considerably during the last half century. In 1867 there were only 1,579 foreign cultivators, but by 1897 their number had risen to 15,755, of whom 10,112 were new settlers. Besides these cultivators, 6,952 other foreigners, such as petty traders, blacksmiths, weavers, day-labourers and herdsmen, had effected a settlement since 1867. The non-cultivators have come mostly from the States of Mayūrbhanj, Keonjhar, Gāngpur and Bonai, and are found in the tracts adjoining them. A number of others have settled along the Bengal-Nāgpur Railway line, As a result of this influx, the Hos have in many cases parted with their lands to the new comers. Though at the settlement of 1867 the transfer of holdings to aliens without the consent of the *mānkis* and *mundās*, and the express sanction of the Deputy Commissioner, was considered inadmissible, yet 611 entire holdings were sold, and 1,252 and 1,405 part holdings were sold and mortgaged respectively during its currency. In most cases the sales were by verbal agreement, and the prices received were inadequate and frequently trivial. To prevent the Hos being supplanted in this way, transfer of land by gift, sale, or mortgage, without the permission of the Deputy Commissioner, has been expressly prohibited by a condition in the *pattas* given at the settlement of 1897, and the headmen have been made responsible for reporting any neglect of these orders.

This settlement showed that of the total area 525 square miles were cultivated, 450 square miles were cultivable, and 217 square miles unculturable waste; 212 square miles were protected forest, 531 square miles reserved forest, and 20 square miles *lākhirāj*. There are 905 inhabited villages, and the head-quarters of the estate are at Chaibāsā,

Kolhān Pīrs.—A name applied to eight *Pīrs* or divisions of the Porāhāt estate, viz., Baring, Durkā, Goilkerā, Gudri, Jhilruan, Kundrugutu, Lagura, and Songrā, which extend over 214 square miles. The name literally means the aboriginal *Pīrs* as distinguished from the Sadant or Aryan *Pīrs*; and 90 per cent. of population of these *Pīrs* are still aboriginals.

Manoharpur.—A village in the Kolhān situated 38 miles (by rail) south-west of Chakradharpur close to the junction of the Koina and Koel rivers. The village contains a railway station, a thāna, a Lower Primary school, a police inspection bungalow, a post office and Forest Ranger's bungalow. It is an important centre of the timber export trade, and a market is held here every Sunday. An European timber merchant has constructed three bungalows on the other side of the Koel. Manoharpur is a *lākhirāj* village which was granted to Abhirām Tung for his life for good services rendered by him during the Mutiny of 1857. Formerly the name of the village where the Monoharpur bazar at present stands was Larkain, while Monoharpur was the name of the village where the *lākhirājdār* resides. The name means "the heart-ravishing place" and is said to have been given to the village on account of its beautiful scenery.

Porāhāt Estate.—An estate in the north-west of the district, situated between 22° 15′ and 22° 54′ N., and between 85° 5′ and 85° 46′ E. Its extreme length from north to south is about 40 miles; its extreme breadth from west to east is 36 miles; and its area, including the four subordinate tenures of Anandpur, Kerā, Bāndgāon and Chainpur, is 813 square miles as shown in the margin.

Khās Porāhāt	...	514·20
Anandpur	...	188·17
Kerā	...	75·06
Bāndgāon	...	25·13
Chainpur	...	10·46

The estate, including the sub-estates, is bounded on the north by the Rānchī district, on the east by the Kharsāwan State and a portion of the Kolhān Government estate, on the south by the latter estate and the Gāngpur State, and on the west by Gāngpur and the Rānchī district. It is for the most part hilly, and is largely covered with forest. There is, however, a fairly open belt of country stretching from north-east to south-west, through which the railway runs. This part is healthier and more extensively cultivated than other parts

of the estate, and it has attracted a number of immigrants. The present proprietor of the estate is Rājā Narpat Singh, whose ancestors were commonly known as the Rājās of Singhbhūm.

There is more than one legend as to the origin of the family. One of these, apparently an aboriginal tradition, alleges that its founder was discovered as a boy in a hollow tree, which a Bhuiyā forester was cutting down. This boy became the head of the Bhuiyā tribe, and worshipped Pauri Devī, a peculiarly Bhuiyā divinity, corresponding to the Thākurānī Māi of the Bhuiyās in Keonjhar. The family themselves, however, who bear the title of Singh, claim to be Kshattriyas of pure blood. One tradition is that the founder of the family was a Rāthor or Kadambansi Rājput from Mārwār, who while passing through the country on a pilgrimage to the shrine of Jagannāth at Purī, was chosen by the people as their Rājā on his proving victorious in a contest of horsemanship. An intractable horse had strayed into the territory of the Bhuiyās, who, in want of a ruler, pledged themselves to submit to any man who could subdue this animal to saddle and bridle. Some time afterwards, a dispute arose between the Bhuiyās of eastern Singhbhūm and the Hos of the central tract of Kolhān. The Chief's family joined the Hos, and after they had put down the Bhuiyās, claimed sovereignty over both tribes. This latter legend is corroborated by the fact that good families admit the Rājput origin, but is open to suspicion as arrogating to the family a distant foreign origin and indirectly supporting their invalid claim to supremacy over the Hos.

Yet another tradition relates that the Bhuiyās, being hard pressed by the Hos, sent a message to Purī to obtain the help of the Rājput soldiers who had come to Orissa with Akbar's general Mān Singh. Three Rājput brothers agreed to espouse their cause on condition that, if they overcome the Hos, they should be acknowledged as the rulers of the Bhuiyās. These terms were accepted by the Bhuiyās, who agreed to be their vassals; to this day they offer *tilak* to the Rājās of Porāhāt on their investiture. One of the three brothers then came to Singhbhūm, and having trained the Bhuiyās in the methods of warfare, subdued the country, which they called Singhbhūm. Having completed the conquest, he built a fort at Porāhāt and made it his capital. This name is said to have been given to the place to please the Bhuiyās, whose favourite deity is Pauri Devī: it is noticeable that in early British records the place is called Purihāti or Porihāti.

According to tradition, the first Rājā who ruled in Singhbhūm was Kāshināth Singh, after whom 13 Rājās ruled in succession. The second of the line, Chatrapatī Singh, died leaving his wife

enceinte, and his posthumous son was named Kālā (black) Arjun Singh. He was brought up under the care of the Bhuiyās, and on attaining manhood conquered new lands on the west of Porāhāt. His younger son, Mādhab Pratāp Singh, having been given a fief of these newly conquered lands, established himself at Anandpur; his successors are known as the Thākurs of Anandpur. The eldest son, Jagannāth Singh, made some further conquests and was succeeded by his son Purusottam Singh, who extended his territories to the east, and having acquired the tract now known as Saraikelā placed it in charge of his youngest son Bikram Singh, from whom are descended the Rājās of Saraikelā and Kharsāwan. Arjun Singh, the elder brother of Bikram Singh, succeeded to Porāhāt and had two sons, Amar Singh and Ajambar Singh, the former of whom succeeded his father, while the latter was given a grant of Kerā.

The next Rājā was Jagannāth Singh, with whom we leave the traditions for British records. It was this Rājā who, as related in Chapter II, was kept in confinement by his cousin and made overtures to the British in 1767. He begged for the assistance of the East India Company, in return for which he offered to place his territory under its protection and pay an annual revenue, but his offer was not accepted. At this time the power of the Rājās of Singhbhūm seems to have declined, and the tract of country acknowledging their authority was circumscribed. A report submitted in 1767 stated that "Singhbhūm formerly contained nearly 14,000 villages, but only about 500 are in the Rājā's possession. Of the others some are gone to ruin, and the rest are in the hands of the Kols, a tribe of plundering banditti." This reference to the Hos shows that, whatever may have been the Rājā's claims, he exercised no control over them. Kharsāwan and Saraikelā also appear to have become independent at an early date. They were cut out of the original State for junior members of the Rājā's family, and the Chief of Saraikelā gradually extended his power and dominions until he became a serious rival to the head of the family.

At the same time, however, the isolation of Porāhāt, its rocky boundaries and sterile soil appear to have saved it from conquest either by the Mughals or the Marāthās, and it remained an independent State till 1820, though the Rājā was obliged to enter into an agreement with the British in 1773 undertaking not to harbour fugitive rebels from British territory or to allow salt merchants to smuggle salt through his dominions, and also guaranteeing the peace of the border. In 1818 Rājā Ghanshām Deo tendered his allegiance to the British Government, and his

offer was accepted. The objects of the Rājā in thus becoming a British feudatory were—first, to be recognized as lord paramount over the chiefs of Saraikelā and Kharsāwan; secondly, to regain possession of a certain tutelary image, which had fallen into the hands of the former; and lastly, to obtain aid in reducing the Hos. The British Government, while disallowing his claim to supremacy over his kinsmen of Saraikelā and Kharsāwan, exacted only a nominal tribute of Rs. 101 and undertook not to interfere in any way with the internal administration of the estate. An engagement embodying these conditions was entered into on the 1st of February 1820; and in 1823 the Rājā regained the idol. As regards the Hos, though the Rājā of Porāhāt had exercised no authority over them for at least 50 years, his claims were recognized; and in 1821 an expedition under Major Roughsedge succeeded in procuring their submission and a promise to pay rent or tribute to the Rājā. The rent was never collected, however, and in 1836 another expedition was sent against the Hos. After their conquest it was decided to bring the Kolhān under direct British rule, and for this purpose 15 *Pīrs* were detached from Porāhāt, *viz.*, Bar, Kotgarh, Jāmdā, Bantariā, Rengrā, Gumrā, Barkelā, Kuldihā, Kainuā, Goilkerā, Chainpur, Ajodhyā, Relā, Latuā and Sāranda. As a compensation for this loss, the Rājā was given an allowance of Rs. 500 per annum.

Ghanshām Singh had been succeeded by Achuta Singh, a grandson of Jangannāth Singh, who was poisoned by his cousin Chakradhar Singh when attending a ceremony at the house of the Rājā of Saraikelā. On the death of Chakradar Singh, who was forced to take some poisoned *pān*, his minor son, Arjun Singh succeeded. As he was a minor, Government in 1839 assumed direct management of the estate. In 1845 Arjun Singh, on attaining his majority, received charge of the estate, and in 1857 rebelled, after delivering up the Chaibāsá mutineers. He eventually surrendered, and in December 1859 was sent to Benares as a State prisoner.

The following grants were then made out of the estate by Government to the following Chiefs, zamīndārs, etc., for loyal services rendered during the Mutiny:—(*a*) Karaikelā *pargana*, consisting of 33 villages (without its Kol *Pīrs* and the villages of Bhalupāni and Rangrin) granted to the Rājā of Saraikelā rent-free in perpetuity: there are now 64 villages in this *pargana*. (*b*) The village of Bhalupāni granted to Kunwar Jagannāth Singh, a brother of the Rājā of Saraikelā, rent-free in perpetuity. (*c*) Rangrin village granted to Bābu Pitāmbar

Singh, another brother of the Rājā of Saraikelā, rent-free in perpetuity. (*d*) Four villages in *pargana* Chakradharpur, viz., Setahaka, Semudiri, Dalki and Samraidi granted to the Thākur of Kharsāwan rent-free in perpetuity. (*e*) Asantalia village granted to Rāmchandra Pradhān rent-free for life (since resumed by the estate after the death of the grantee). (*f*) Rājgāon village granted to Gangādhar Pradhān rent-free for life (since resumed by the estate after the death of the grantee). (*g*) Naktī village granted to Sarinu Mundā rent-free in perpetuity. (*h*) Hatiā village granted to Bābu Ajai Nath Singh rent-free in perpetuity.

The rest of the estate was confiscated, and was under the direct management of Government till 1895. Its revenue administration was made over to the Board of Revenue in 1859, but it continued in other respects to be managed as a Tributary State. It was incorporated in Bengal by a proclamation of 5th August 1892, and was included in the Singhbhūm district by Act II of 1893 (the Porāhāt Estates Act). The ex-Rājā Arjun Singh, who had been in receipt of a pension from the estate, died in 1890 at Benares, and by an indenture, dated 10th October 1895, his son Kumār Narpat Singh received by "an act of grace" a grant of the unalienated portions of the original Porāhāt Rāj, *i.e.*, the whole Rāj with the exception of the tracts (*a*) to (*d*) mentioned above and some land acquired by Government for the Bengal-Nāgpur Railway. The grant was made subject and without prejudice to all existing engagements with ryots and under-tenure holders, as well as with the holders of the villages of Hatiā, Rājgāon and Naktī, and also, as regards the Bāndgāon estate, subject to the settlement thereof made by Government in 1881, under which a fixed rent of Rs. 668 per annum was payable. As regards Anandpur, Kerā and Hatiā, it was stipulated that the zamīndār should have reversionary rights of succession in default of male heirs of the grantees. The estate was to be held by Narpat Singh and his lineal male heirs according to the custom of lineal primogeniture (the eldest male of the eldest branch being preferred) as an inalienable and impartible revenue-free zamīndāri. It was to be subject to general taxes and local rates, and to the payment of a perpetual charge or tax of Rs. 2,100 per annum for the maintenance of the police stations at Chakradharpur and Manoharpur. It was laid down that no portion of the estate should be mortgaged, devised or alienated, otherwise than by lease or demise for a term not exceeding 21 years and under a rent without bonus or *salāmi*. Finally, it was laid down that the forests then in charge of the

Forest Department should continue to be managed by that Department on behalf of Rājā Narpat Singh and his successors and without any right of interference by him or them, the net profits being payable to the zamīndār every five years.

As regards the dependencies of Porāhāt, Anandpur and Kerā were formerly *khorposh* or maintenance grants made by the Rājā of Porāhāt to junior members of the family, and their holders paid quit-rents to him. These were remitted by Government after the Mutiny, and the zamīndār of Porāhāt has now no right to receive rents from or to interfere with them, but he has a reversionary right of succession in the event of extinction of male heirs. Bandgāon and Chainpur are under-tenures, the rent of which has been fixed in perpetuity. The portion of the estate held by the Rājā is known as Khās Porāhāt and is divided into 10 *Pīrs* or groups of villages as shown in the margin. Two of these *Pīrs*, viz., Chakradharpur and Porāhāt, which lie in the more open part of the country, are known as the Sadant *Pīrs* and the remainder as the Kolhān *Pīrs*.

Baring.	Jhilruan
Chakradharpur.	Kundiugutu.
Durkā.	Lagura.
Goilkerā.	Porāhāt.
Gudri.	Songrā.

The estate has recently been resettled for 15 years from 1903. In Porāhāt proper 159 square miles are cultivated, and 73 square miles are cultivable waste, 38 square miles are unculturable, and 244 square miles are under forest. The chief crop is rice, but some millets and pulses are also grown, especially in the more hilly Kolhān *Pīrs*. The rates for the best rice land vary from annas 12-7 per acre in the Kolhān *Pīrs* to Re. 1-9-2 in the Sadant *Pīrs*. The total rental fixed at the settlement was Rs. 38,000 rising to Rs. 42,000 after five years.

Ruam.—A village in Dhalbhūm, situated 2 miles south-west of Mahuliā. It contains some remains, which probably mark a former settlement of the Srāvakas or lay Jains, though local tradition ascribes them to a Rājā called Ruam, who is said to have had a fort here. There is a ridge or moat of clay, which is said to have enclosed the fort, but which now encloses and is itself enclosed by a jungle of fine trees with dense undergrowth. Close by are three old tanks and an accumulation of copper slag indicating that this must have been one of the centres of mining operations. Following the direction of the strike of the rocks, which, from this point, trends to south-west and south, old workings and slag heaps can be traced for many miles further, the last being about 3 miles north of Kamerāra on the Midnapore road.

Sadant Pīrs.—A name applied to two *Pīrs* of the Porāhāt estate, viz., Chakradharpur and Porāhāt, which have a combined area of 104 square miles. The name means the Aryan *Pīrs*, and was applied to these two lowland tracts to distinguish them from the eight Kolhān or aboriginal *Pīrs*, which account for the remainder of Khās Porāhāt. The word *sadant* has now lost its restricted meaning, and does not imply that the land to which it is applied is inhabited solely or almost entirely by aboriginals; indeed, even in the two Sadant *Pīrs* (excluding Chakradharpur town) there is a slight majority of aboriginals. The term is now used of land which has been assessed at rates which were formerly paid in the two Sadant *Pīrs*, and in this sense is applied to the subordinate tenures of Anandpur, Bāndgāon, Chainpur and Kerā.

Sāranda.—A hilly tract in the extreme south-west of the district with an area of 455 square miles, of which 335 square miles are reserved forest, and the remainder is included in the Sāranda *Pīr* of the Kolhān Government estate. It is a mass of forest-covered hills rising to a height of 3,000 feet, and is frequently referred to as "Sāranda of the Seven Hundred Hills." This, however, has nothing to do with the name, which is probably derived from *sāram* (or *sāmbar*) and *dā*, *i.e.*, water. It is sparsely inhabited, and in the more remote tracts conditions have changed very little since 1840, when it was described as " one mass of mountains, clothed in forests, where the miserable inhabitants, few and solitary, can scarce struggle for mastery with the tigers."

Sāranda Garh.—A ruined fort in the village of Chotā Nagrā, situated on the banks of the Pongā river near its junction with the Koina, 20 miles south-east from Monoharpur railway station. It is said to have been the fort of the former Chiefs of Sāranda, and there is a small stone image of a cow among the ruins, which is worshipped by the Hindu villagers. In the jungle close by lie two big iron drums or *nāgras*, to which the villagers do obeisance whenever they pass by them. The legend is that they belonged to the Chief and that he used them to call the people of Sāranda to his fort.

GAZETTEER

OF THE

SARAIKELA STATE.

CHAPTER I.

PHYSICAL ASPECTS.

THE State of Saraikelā is situated between 22° 29′ and 22° 54′ north latitude and between 85° 50′ and 86° 11′ east longitude, and is practically an enclave of the Singhbhūm district. It has an area of 449 square miles, and its population, according to the census of 1901, is 104,539. The head-quarters are at Saraikelā, a town situated on the Kharkai river. The State is bounded on the north by the district of Mānbhūm, on the west by the Kharsāwan State and the Kolhān Government estate of Singhbhūm, on the south by the Mayūrbhanj State, and on the east by the Dhalbhūm *pargana* of Singhbhūm. There are seven local divisions called *Pīrs*, viz., Banksai, Dugnī, Gamhariā, Ichā, Kandrā, Kuchang and the Sadant *Pīr*. Outside the perimeter of the State the Rājā of Saraikelā holds the sub-estate of Karaikelā, which extends over 52 square miles, and is surrounded by the Porāhāt estate of Singhbhūm on all sides but the north, where the boundary marches with the Rānchī district. GENERAL DESCRIPTION.

On the north there is a high range of hills, separating Saraikelā from Mānbhūm, with several peaks rising to a height of over 1,200 feet above sea-level. It is traversed by some passes, while to the east the river Subarnarekhā breaks through and forms the boundary of the State for about 12 miles. The country near this range, which is known as Bankhundi, is rugged and broken, and to a great extent covered with jungle. The remainder of the State is an undulating plain contained in the valleys of the Kharkai river, its tributary the Sanjai, and their feeder streams. The surface is broken up by numerous ridges, and scattered hills occur here and there. Towards the south, however, the country PHYSICAL ASPECTS.

is fairly level, the ridges and depressions not being so marked as further north; and in the extreme south is another low range of hills flanking the Kharkai valley, which runs south-west into the Mayūrbhanj State. There is comparatively little forest in the State, except to the north and on the borders of Mayūrbhanj in the Ichā *Pīr* to the south. It is reported that there are altogether 50 square miles of forest, containing *sāl* and other valuable trees.

RIVER SYSTEM. The three principal rivers of the State are the Subarnarekhā, the Kharkai and the Sanjai. The Subarnarekhā forms the north-eastern boundary from Rāghunāthpur to a short distance east of Gamhariā, near which it is joined by the Kharkai. The Kharkai first touches on the State at its south-western corner, and flowing north forms the boundary between it and the Kolhān. Near Tholko it bends to the north-west and runs through the centre of the State, being joined by the Sanjai near Lengtasai about five miles south of the Gamhariā station. The united stream, after flowing a few more miles to the west, turns sharply to the north, forming the boundary between Saraikelā and Dhalbhūm, till it meets the Subarnarekhā. The Sanjai, which enters the State from the west, flows almost parallel to the latter river, and is joined at Dugnī by the Sonā flowing from the north-west. None of these rivers are navigable, for in the hot weather the stream almost disappears, while in the rains they are rushing torrents.

CHAPTER II.

HISTORY.

THE nucleus of the present State was formed some generations before the establishment of British rule by Bikram Singh, a younger son of the Rājā of Porāhāt (formerly called the Rājā of Singhbhūm), who was given a fief known as the Singhbhūm *Pīr*, a tract of 50 square miles with 12 villages, bounded north and south by the Sanjai and Kharkai rivers. Bikram Singh made his head-quarters at Saraikelā and quickly extended the limits of his domain. To the north he wrested from the ruler of Patkum the Kandrā Dugnī, and Banksai *Pīrs*, and also Kharsāwan, which then comprised the Kharsāwan and Asantaliā *Pīrs*, and to the north-east he seized on the Gamhariā *Pīr*, which was then a tract of uncleared jungle. His descendants similarly enlarged their dominions, and not only became independent, but eclipsed the parent family of Porāhāt in power and importance.

The British appear first to have come into contact with Saraikelā in 1770. The year before this the Chuars or Bhumij tribe had made one of their predatory raids into Dhalbhūm, where the British were trying to establish their rule. Two detachments were sent from Midnapore to clear them out of the country, but no sooner had the troops done their work than a party of sepoys left at Kuchang in the south of Saraikelā was cut off. A punitive expedition was then sent up with orders to bring the Kuchang zamīndār to account, take possession of his territory, and send him a prisoner to Midnapore. These orders were subsequently cancelled as encroaching on the rights of the independent Rājā of Mayūrbhanj, who appointed the zamīndār of Kuchang. The Rājā was induced to dismiss him and appoint the zamīndār of Bāmanghāti in his stead, but the latter was to obey the orders of the Resident of Midnapore and be responsible for the peace of the border : otherwise, he was to be dispossessed of both Bāmanghāti and Kuchang. The British troops then withdrew.*

* J. C. Price, *Notes on the History of Midnapore*, pages 64-66.

After this the British appear to have had no further relations with Saraikelā till 1793, when its chief was induced to give an undertaking not to give shelter to fugitive rebels from British territory. Ten years later the Governor-General caused friendly communications to be addressed to the then Chief, Kunwar Abhirām Singh, inviting his assistance in the war against the Marāthās and assuring him that the British Government would always respect his rights to hold Saraikelā revenue-free. Lord Minto, the next Governor-General, similarly addressed the Chief as an equal rather than a dependent Chief and recognized him as one of the staunchest friends of the British.

The relations of Government to the Chief were put on a different footing after the Rājā of Porāhāt became tributary and concluded (in 1820) an engagement by which he was to pay a tribute of Rs. 101 per annum, while the British undertook not to interfere in any way with the internal administration of his State. It was intended that similar agreements should be entered into by the Chiefs of Saraikelā and Kharsâwan, but no such agreements can be traced. The suzerainty of the British Government appears to have been recognized by the Chief, who, at its bidding, in 1823 restored to the Rājā of Porāhāt a tutelary idol claimed by him. The British Government also apparently reserved to itself the right to recognize succession to the chiefship, for we are told that when Bikram Singh died in 1823, his son Ajambar Singh was formally installed under the title of Kunwar and a *khilat* or dress of honour was presented to him by the British Government. On the other hand, it did not demand tribute or revenue, and it did not interfere in any way with the internal administration of the State.

In 1837, when the Kolhān was brought under the direct management of a British officer stationed at Chaibāsā, the Kunwar was treated as subordinate to him. Though the Kunwar heard and decided all civil cases arising in his territory, an appeal lay to the Principal Assistant, as that officer was called, while his authority in criminal cases was strictly limited. In 1838 it was laid down that all cases of murder were to be sent for trial to the Principal Assistant; and an order of 1842 directed that all serious cases should be referred to the Assistant, and trifling cases dealt with by the Chief. In practice, murder, dacoity, burglary, cattle-stealing, and procuring abortion were regarded as serious cases, but there was no systematic classification of crime. At this time the Chief was allowed to confine prisoners for short periods in jails of his own; but in 1848 the Commissioner directed that all persons confined by the Chief's orders should be sent for impri-

sonment to Chaibāsā. The Chief gradually gave up exercising his judicial powers, and sent even the most trifling cases to the Assistant at Chaibāsā, so that in 1853 there was not a single person in confinement under his orders.

The Chief of Saraikelā at that time was Chakradhar Singh Deo, who bore the title of Kunwar, but in 1856 was granted the title of Rājā Bahādur as a personal distinction. During the Mutiny he rendered valuable service and was rewarded by the bestowal of a *khilat* and the grant, rent-free in perpetuity, of the sub-estate of Karaikelā, a portion of the sequestrated territory of the Rājā of Porāhāt. He subsequently gave assistance to Government during the Keonjhar disturbances of 1868 and was succeeded in 1883 by his son Udit Nārāyan Singh Deo, the present Chief, who was given the personal title of Rājā Bahādur next year, and rendered assistance during the Bonai and Keonjhar risings in 1888 and 1891.

CHAPTER III.

THE PEOPLE.

The marginal table gives statistics of the population as recorded at each census. According to the census of 1901, the density of population is 233 persons to the square mile, and the inhabitants are contained in 816 villages, the most important of which are Saraikelā, the head-quarters (population 3,711), which is administered as a municipality, and Sini, a junction on the Bengal-Nāgpur Railway. Hindus number 63,650 and Animists 39,956, while the most numerous castes are Hos (21,000), Santāls (20,000) and Kurmis (15,000) Of these the Kurmis are said to be by far the best, and the Hos easily the worst cultivators, while the Santāls in Kuchang *Pīr* are described as good husbandmen.

1872	...	66,347
1881	...	77,062
1891	...	93,839
1901	...	104,539

INDUSTRIES. Most of the inhabitants are supported by agriculture, and the industries of the State are of little economic importance. Cotton and tusser cloths, gold, silver and brass ornaments, copper trumpets, bell-metal cups and bowls, iron plough-shares, axes, vices, spades, shovels, knives and locks are manufactured, but the products, as a rule, merely meet the local demand. Tusser cloths are, however, exported to Dacca and other parts of Lower Bengal, though the trade is only a small one. The cocoons are reeled by hand by the weavers themselves and the thread gathered on to *lātāis*, the cloth being woven in the ordinary loom. The cloths are of yellow colour and are made to measure 5 yards by 44 inches, *i.e.*, the size of a *dhoti* or *sāri*. Slabs of rock, locally called *makrāsa*, which occur in some parts of the State, serve for building purposes. Copper smelting by native methods was carried on 25 years ago on a comparatively large scale, but has been given up.

TRADE. The principal articles of export are rice, paddy, oil-seeds, pulses, tusser cocoons, lac and *sabai* grass ; while the chief imports consist of salt, cotton piece-goods, cotton yarn, tobacco, kerosene oil, sugar and spices. Weekly markets are held at Barā Gamhariā, Dudra, Dugni, Edal, Gobindpur, Karaikelā, Keshargaria, Kumdih,

and Saraikelā. Tolls are levied at the principal *hāts*, and an impost of one anna on every cart carrying timber through the State is allowed. There are no export and import duties.

MATERIAL CONDITION.

Except in the north of Saraikelā, an undeveloped tract, where the land is not as good as in other parts of the State, the material condition of the people is as satisfactory as in other parts of Chotā Nāgpur. They cannot be described as affluent, and they are as thriftless as their neighbours in Bengal, but as they are mostly cultivators, they have benefited by the rising price of rice in recent years, and there can be no doubt that in most cases they are comfortably off. There does not appear to be any great degree of indebtedness, mortgages are very few, and *mahājans* are not found in any numbers. The *begāri* system prevails in four or five villages in the Kuchang *Pīr* and in the *khorposh* villages, the ryots being required to give a certain number of days' labour to the landlord, or to pay him a contribution of money in lieu of labour. The landlords estimate the value of this labour at one anna per day per man, but the ryot naturally puts it higher. In the Rājā's *khās* villages *beth begāri* has been commuted and its equivalent added to the rent.

CHAPTER IV.

AGRICULTURE.

GENERAL CONDITIONS. THE centre and south of the State are well cultivated, especially the Dugni, Sadant and Ichā *Pirs*, but in the north the country is rugged and broken, covered with hills and jungles, and agriculture is far less advanced. The rainfall is generally sufficient for the principal crop, winter rice, which is sown on land at the bottom of depressions that receives the drainage of the slopes and retains moisture for a long time. The failure of the early rains, however, sometimes causes a failure of the *bhadoi* crop grown on uplands.

CLASSES OF LAND. There are five classes of land generally recognized, viz., *berā*, *nāli*, *don*, *gorā*, and *bāri*, of which the first three grow rice. *Berā* lands are embanked lands situated at the bottom of depressions, which are irrigated artificially or from natural streams, and yield a good crop of winter rice. *Nāli* lands are those situated on the slopes, which receive a certain amount of irrigation from springs and natural drainage. *Don* lands are embanked rice lands on a higher level; *gorā* are unembanked uplands; and *bāri* are homestead lands.

For practical purposes, however, all land may be divided into two classes, viz., rice lands and uplands. There are three subdivisions of the former:—(1) First class *don* land growing winter rice cut in the month of Aghan. This land is sometimes called *berā* and sometimes *nāli*, and is more or less continually wet throughout the year. (2) Second class, known as *gahiran bādi*, growing rice cut in Kārtik; and (3) third class, known as *aus bādi*, growing rice cut in Aswin. The first class is generally found at the bottom of inclines; the second class is on the slopes; the third class is on the top. High lands or *gorā* lands are generally recognized as being of two kinds. The first class consists of *bāri* lands and lands on which sugarcane is grown. The former of these generally receive all the manure of the village, and are consequently very fertile, and grow garden produce. The latter are generally found near *bāndhs* or reservoirs, from which they receive a fair amount of water. The second class consists

of *gorā* lands other than those included under the first head; on these *gundli*, *sarguja*, *urid*, *rahar*, *gorā dhān*, etc., are generally grown.

There is comparatively little artificial irrigation. A small area is served by *bāndhs* or embankments built across drainage lines or streams, so as to form small reservoirs with a good catchment area. The surplus water is allowed to escape by means of a drain, and the lands below them are kept moist by natural percolation. When the rainfall is scanty, the embankment is cut, and the water allowed to run into fields where the crops are suffering. Wells are not used for irrigation and are conspicuous by their absence. Springs or *pains* are numerous, but no attempt is made to use the water for any other but drinking purposes. The rivers are scarcely used at all for irrigation, for they dry up in the summer and in the rains are torrents. If, however, there is any depth of water in the hot weather, the ryot uses it for his sugarcane lands, raising it by means of a rope and bucket. IRRIGATION.

A ryot has the right, with the consent of the headman, to use the water of any stream, tank or *bāndh* in his village, that is entered in the name of the State, for the purposes of irrigation, provided that he does not thereby damage the tank or *bāndh* or any lands in the village. Tanks and *bāndhs* have to be kept in repair by those men who have received *mān* (rent-free) lands for the purpose. Where these do not exist, the tenants and headman who enjoy the benefit of the *bāndh* are required to keep it in repair, except when a *bāndh* is entered in a private person's name and he refuses to allow the ryots to use the water for irrigation.

The marginal statement shows the area in acres under the principal crops in Saraekilā and Karaikilā as ascertained at the recent settlement. The predominant crop is rice, which is grown on embanked lands. The peasants give all their energies to its cultivation, and the other crops are merely supplementary. Of the total cropped area about 69 per cent. is under *bhadoi* crops, 29 per cent. is under *aghani*, and only 2 per cent. is under *rabi* crops. The net cropped area is 118,782 acres. PRINCIPAL CROPS.

Crop.	Acres.
Rice ...	... 95,492
Pulses ...	... 16,119
Maize ...	... 3,961
Gondli ...	... 1,439
Oil-seeds ...	... 1,110

Three crops of rice are obtained in the year, one in the month of Bhādo, the second in Kārtik and the third in Aghan. The *bhadoi* crop accounts for two-thirds of the total area under rice, and the *aghani* crop for about one-fifth of the area. Upland rice called *gorā dhān* is grown on 7 per cent., and there is also a crop called *tewan*, *i.e.*, rice sown on first class lands after the winter Rice.

rice has been harvested, but it is only found in a few isolated places. Most of the rice is sown broadcast, and transplantation from nurseries is only practised in the case of first class land or the best second class land.

Other crops.

Among pulses, *kurthi* is the principal crop, and then, *longo intervallo*, gram, *urid* and *rahar*. Among millets, *gondli* is grown extensively on uplands, on which also *maruā* and *bajrā* are raised. Maize is cultivated on *bāri* lands. The predominant oil-seeds are *til* or sesamum and *sarguja*.

EXTENSION OF CULTIVATION.

As *gorā* lands were not measured before the recent settlement, it is impossible to give reliable figures showing the extension of cultivation, but it is known to have been considerable, there being an increase of 80 per cent. in the cultivated area in Saraikelā *Khās*, of 30 per cent. in the Gobindpur thanā, and of no less than 110 per cent. in Ichā. In the north of the State there is a large area still available for cultivation, and it is rapidly being opened out, but the centre and south are already well cultivated and there is little room for further extension.

CHAPTER V.

LAND REVENUE ADMINISTRATION.

LAND TENUR

OF the seven *Pīrs* contained in the State, Banksai, Dugni and Ichā are in the possession of tenure-holders, and the other four, viz., the Gamhariā, Kandrā, Kuchang and Sadant *Pīrs*, are like the Karaikelā sub-estate, the property of the Rājā. The following is an account of the different tenures in the State.

Pīrpat dārs.

The most important tenures are those held by *pirpattidārs*, *i.e.*, literally lords of *pīrs*, which were originally given to junior members of the Chief's family for their support. Their holders held them as maintenance tenures and were always regarded as subordinate to the Chief. During the recent settlement it was directed that (1) the proprietors of the Banksai and Dugnī *pīrs* should be recorded as *pīrpattidārs* or maintenance holders, (2) that the holding is in each case impartible, and (3) that on failure of male heirs it reverts to the Chief of Saraikelā. Subsequently orders were passed that the proprietor of Ichā and Sargharia *Pīrs* should be recorded as the holder of maintenance grants subject to certain conditions of service, and that the last two rulings mentioned above should also apply in his case. It has further been ruled that the holders are only liable to render such services to the Chief as he in his turn is liable to render to the British Government.

Khorp grants

The tenures known as *khorposh* are of a similar nature, for they are grants given by the ruling Chief to relatives for their maintenance. Like *pīrpattidārs*, the *khorposhdārs* hold their tenures rent-free, and pay a contribution towards the upkeep of the police. They are also liable to render certain services, which formerly were of a military nature, such as supplying levies for the army of the Chief. Such services have for some years past fallen into dissuse, and the *khorposhdārs* now mainly attend court ceremonials, marriages, etc. The *khorposhdārs* are, as a rule, petty tenure-holders with one to six villages, and the grants are resumable under a Government Resolution of 1904 that no Native Chief is bound by any grant made by his predecessor.

Chākr or naukr

Chākrān or *naukrān* tenures are service tenures, *i.e.*, grants made to persons on the understanding that they are liable to

render certain services to the State. The duties which they have to perform are mainly the same as those of *khorposhdārs*, except that the more petty holders sometimes convey messages for the Chief or carry out his instructions regarding *rasad*, etc. All these tenures are liable to resumption, though few have actually been resumed. They have all been granted for services renderable, and there are no *jāgirs*, *i.e.*, grants for services already rendered. The Settlement Officer, it is true, noticed one case in which a man had got what was practically a *jāgīr* grant, but it was recorded as *naukrān*, a note being added that he was not liable to render any further services. "The claimant," he writes, "was a picturesque old gentleman, who came to meet me in full war paint, carrying a rusty sword. He said his land was *lākhirāj*; and, when asked for his *patta*, proudly drew his sword from its scabbard, saying "Here is *my patta*. With this I won the land, and the Rājā gave it to me for ever".

There were formerly some *gohandāli* tenures in the State, *i.e.*, land held by the old *gohandāls* or militia; but in most cases they have been resumed at privileged rates, and have merged into ordinary ryoti tenancies. There are also two or three grants of a curious nature known as *pān pik*. The duties of the grantee, as the name implies, consist in holding up for the Chief a vessel into which he expectorates while chewing betel.

Religious grants.

The religious grants known as *brahmottar*, *debottar*, etc., are very numerous. During the recent settlement the Rājā claimed that all these grants were *naukrān brahmottar*, *i.e.*, their holders had all certain duties to perform, *viz.*, praying in the Rājā's temple at certain times for his health, and supplying two days' labour in thatching houses. This claim was indignantly repudiated by the grantees; but in many cases such conditions were found in their *pattas* and were accordingly entered in the records. All these grants are resumable under Government orders, though the grantees will not admit this. The holders of *brahmottar* grants are generally substantial men, many having ryots under them, while others hold whole villages. Regarding their relations with their tenants the Settlement Officer writes:—"*Brahmottar* tenures abound in Saraikelā, and there are never more determined opponents of the estate in all matters than these men, who terrorize the unfortunate ryots in the State. Their ryots I always found discontented, paying rents, mostly produce, very much in excess of the amount levied by the State; and in every instance, when it was possible to do so, they had persuaded the ryots to state that the lands were not their *prajāli* or occupancy lands, but were held on *thikā* for a certain number of years."

Muāfi tenures are grants given free of all conditions for some service rendered to the Chief or *khorposhdārs*. They are very few in number. *Muāfi.*

A survey and settlement of Saraikelā have recently been carried out (1904-07), records being attested and rents settled in 723 villages containing 25,062 tenancies and 230,117 plots. Saraikelā being outside British India, neither Act I (B.C.) of 1879, nor the Bengal Tenancy Act is in force; and it was, therefore, decided that the settlement should be carried out according to the spirit of Chapter 10 of the Bengal Tenancy Act. At the same time, the Rājā of Saraikelā authorized the Settlement Officer and his assistants to exercise the powers of revenue officers, and to prepare a record-of-rights, which has accordingly been drawn up under the authority of the Chief. The settlement has been made for 20 years. SURVEY AND SETTLEMENT.

Until this settlement the same rate of rent had been charged for all classes of land irrespective of their productive power. In some parts the rates prevalent were Rs. 41 for 40 *bighās*; while in the Dugnī *Pīr* the rent was Rs. 17 for 20 *bighās*; in the Ichā *Pīr* Rs. 47 for 50 *bighās*; and in Banksai Rs. 20 for 16 *bighās*. As a result of the settlement, rents have been assessed according to the different classes of land, as it was recognized that it was unfair that good and bad rice lands should pay the same rate of rent. The cash rents fixed for the different parts of the State are shewn in the following table; it may be explained that they are specially low in the Kuchang *Pīr* because the tenants there have long held at privileged rates:— RENTS.

	Berā.	*Nālī.*	*Don 2.*	*Don 3.*	*Gorā.*
	Rs. A.	Rs. A.	As.	As.	As.
Singhbhūm *Pīr* ...	1 4	1 2	11	9	2
Kuchang *id.* ...	1 0	0 13	12	8	2
Saraikelā *id.* ...	1 0	0 13	10	6	2
Banksai *id.* ...	1 0	0 13	10	6	2
Dugnī *id.* ...	1 0	0 13	10	6	2
Ichā *id.* ...	1 2	1 0	11	7	2

The following account of the settlement of rents and the subsequent proceedings is quoted from the Government resolution reviewing the report. "Rates were first determined for Kharsāwan, where produce rents are not paid except to a very limited extent. In fixing rates, regard was paid to the varying productiveness of the different classes of soil, to the analogy of rates prevailing in adjoining areas, and to the amount of general

enhancement which appeared to be reasonable in view of the extension of cultivation since the last assessment. The rates fixed for the Kolhān *Pīrs* of Kharsāwan inhabited by aboriginal races were nearly 50 per cent. lower than the rates fixed for the Sadant *Pīrs*. In most of the Saraikelā *Pīrs* the problem of assessment was complicated by the fact that joint produce and cash rents were paid by most tenants for the lands held by them, no distinction being possible between the produce-paying and the cash-paying areas. The solution adopted was to leave the produce rents untouched, but to take their aggregate value into account in fixing cash rates for the different classes of soil. The cash rates were so fixed that the aggregate cash rent of the *Pīr*, *plus* the total value of the produce rents, should correspond more or less closely with the amount of rental that, on the analogy of the Kharsāwan rates, would have been settled for the *Pīr*, had there been no produce rents at all. Throughout the calculations, the value of the produce rents was taken to be Re. 1 per maund. Unfortunately, the cash rates so determined were applied to all tenancies alike without taking into account the variations in the distribution of the produce rents among individual villages and ryots. The result was that rents were fixed which, even at the time of settlement, were uneven in their incidence. This unevenness of incidence has increased as prices have risen and landlords have endeavoured to collect their produce rents in kind or a cash equivalent at actual market rates. The result has been grave dissatisfaction on the part of the produce-paying tenants, many of whom have filed objections before the Commissioner and Deputy Commissioner.

"This defect in the settlement was carefully considered at a Conference held at Chaibāsā on the 2nd and 3rd December 1908, at which the Commissioner, the Director of Land Records, the Deputy Commissioner and the Settlement Officer were present. The Conference came to the conclusion that, as the produce rents had been valued at Re. 1 per maund in determining the cash rates, it would not be unreasonable to rule that, for the currency of the new settlement, the recoverable cash equivalent of the produce rents should be fixed at Re. 1 per maund. This would to some extent remove the defect of assessment above noticed, and would allay the discontent of the tenantry. At the same time it was not unfair to the landlord, as that rate of cash equivalent was the basis on which fair and equitable cash rates had been fixed.

"The Conference also made the following further suggestions :—(*i*) In the Kolhān *Pīr* of Kharsāwan, where the ryots

are mainly descendants of the aboriginal clearers of the soil, half only of the enhancement should be paid for the first ten years, and the whole for the remaining term of the settlement. (*ii*) Enhancement should not be progressive in any other area, but the Commissioner should have the power, when disposing of appeals, to consider individual cases in which a heavy produce rent has been recorded and there has been simultaneously a heavy enhancement of cash rent. (*iii*) Pending the appointment of a special officer to deal with the whole question of jungle rights in the States, the zamīndārs should be entitled to collect their jungle cesses at the rates entered in *Khatiān*, Part II. (*iv*) In the Sadant *Pīr* of Kharsāwan, the manager should prepare a list showing the exact sum that each ryot is liable to pay as jungle cess at the usual rate on the settlement area, and this list should be given to the headman of each village for the ryots of that village. (*v*) Copies of the *hukumnāma*, or record of rights and duties should be made over to the headmen, and its contents explained to them when their *pattas* are distributed and their signatures taken ; they should also receive copies of the *Khatiān* Part II, referred to in paragraph 9F. of the *hukumnāma*.

"The Lieutenant-Governor approves of the suggestions made by the Conference, and directs that they should be carried into effect."

AGRICULTURAL TENANCIES.

Prajāli.

The distinction between occupancy and non-occupancy ryots is unknown in the State, a ryot having a right of occupancy known as *prajāli* in all lands entered in his name. This right accrues whether he has cultivated the land for 20 years or has taken it over the day before, and it accrues even in the case of uplands (*gorā*). The ryot also acquires the same occupancy rights in his house and homestead land (*bāri*). He cannot be ejected except by the decree of a competent court, and his rent is not liable to enhancement during the term of the settlement, viz., 20 years, except on the ground of increase in area caused by his making new lands or taking over additional lands. Ryots are also entitled to hold their homesteads, fruit groves, threshing floors and manure-pits rent-free, and to break up new lands in any part of the State (except in those parts specially reserved by the Chief) after informing the headman and obtaining the agreement of the other ryots or a majority of them. New lands are held rent-free for the first five years, and after that period and up to the next settlement at half rates. As regards trees, there are special provisions. Ryots have a right to the fruit and leaves of all self-grown trees in the village, and they can claim the fruit of trees they have planted in their holdings or homesteads. The

zamīndār alone has a right to the timber of trees in the villages, and ryots may not take either timber, fuel or fruit for sale without his permission. The ryots, moreover, can fell no trees without his leave; but neither he nor they may cut down fruit trees if they actually bear fruit. The ryots also have a right to free grazing on fallows, waste lands and orchards in which no harm can be done to the trees; and they have a prior claim to the settlement of unoccupied land.

Transfer of occupancy rights.

The transfer of occupancy rights by sale or gift, or by a mortgage or lease for more than five years, is strictly forbidden; and a ryot who has acquired lands by purchase from another is not recognized either by the headman or by the Chief, and is liable to be ejected. If a ryot cannot pay his rent, he must hand over his holding to the headman, who settles it with some other ryot. Mortgages are not common; in most cases the form is what is known as *bhugat-bandha*, *i.e.*, the mortgage lapses after a certain number of years, and in the meantime the crops are made over in liquidation of both interest and principal. Mortgages cannot be made for more than five years, and must be sanctioned by the Chief.

Thikā.

In many instances holders of *brahmottar* and other tenures lease out their *khās* lands to ryots for a specified number of years at a fixed rental, which is generally higher than the prevailing rate. On the conclusion of the specified term, the ryot has no lien over the land, and the owner is at liberty to settle it either with him or with another ryot. A lease of this kind is usually granted by a registered document and is known by the generic term *thikā*.

NON-AGRICULTURAL TENANTS.

Non-agricultural tenants who do not pay rent have been recorded as *gharbāri prajāli* and their holdings as *belayan*. They formerly paid rent in the Kuchang *Pīr*, but here too they have been recorded as rent-free in consideration of the fact that under the recent settlement the Rājā has obtained an increase of nearly 33 per cent. in the rent roll of that tract. A trade tax is paid in Ichā and Banksai.

UNDER-RYOTS.

Under-ryots have been recorded as *shikmī* ryots. They are mere tenants-at-will who can be removed by the superior ryots. Tenants are at liberty to sublet their lands for any period on any term agreed upon; but the under-ryot's claim on any piece of land lapses with that of the superior ryots.

Pancha and *ābwābs.*

Prior to this settlement the ryots used to pay police *pancha* at varying rates, over and above their rents, for the maintenance of a police force. This amount was collected by the tenure-holders themselves from the ryots, and was found to be in each

case in excess of the amount contributed by the tenure-holders to the State. It was levied on rice lands only, and each tenure-holder had to pay a sum calculated on the rice lands in his tenure. The Rājā represented that the different tenure-holders were not contributing a fair amount to the upkeep of the police force while enjoying its benefits, and it was decided that the police *pancha* should not be collected separately but incorporated in the fair rents proposed. *Abwābs* or cesses have, however, been allowed to remain, the Chief objecting to their abolition on the ground that they were necessary for religious purposes. These *ābwābs* are paid in the Singhbhūm and Kuchang *Pīrs* and are also called *pancha*. In the former each village pays one rupee and three goats as Vakil, Thākurānī and Dubrāji *panchas*; in the latter one rupee and three goats as Thākurānī *pancha*.

VILLAGE HEADMEN.

There is a headman known as *pradhān*, *thikādār* or *mundā* in each village, one of whose duties it is to collect and pay to the zamīndār the rent of that village. He is responsible for the total rent of the village; no excuse is accepted from him on account of land which has been abandoned or destroyed; and if he fails to pay the rent of two *kists* in the same year, he is liable to ejectment. He is remunerated either by enjoying certain lands rent-free (*mān*) or by a commission (*nālā*) of 10 pies in the rupee of the total rent of the village. He has further the privilege of settling new or abandoned lands with ryots, and as a rule enjoys the rent of new lands made during the term of a settlement. He is also entrusted with certain police duties, for he has to report to the nearest police station all cognizable and non-bailable offences, the presence of known offenders and bad characters, suspicious deaths, and, periodically, all births and deaths. He is bound to help in arresting offenders and the supply of *rasad*, and to keep the village roads in repair with the help of the ryots. The village headman cannot be ejected except by order of a competent court. His post is hereditary, provided that he observes the provisions of the record-of-rights, and he cannot transfer his rights or otherwise alienate them without the Chief's consent. If, on failure of any of the stated conditions, it is found necessary to remove a man from the headmanship of a village, his son will succeed him if intellectually and physically fit; if he has no heirs or they are unfit, another member of the family will be chosen; if this cannot be done, a ryot of the village must be chosen.

CHAPTER VI.

GENERAL ADMINISTRATION.

STATUS OF THE CHIEF.

SARAIKELA does not form part of British India, and the relations between its Chief and the British Government are regulated by a *sanad* granted in 1899. By this *sanad* the Rājā Bahādur was formally recognized as the Feudatory Chief of the State, and the conditions on which he was to administer it were laid down. In all matters concerning the preservation of law and order and the administration of justice he is bound to conform to instructions issued by the Lieutenant-Governor of Bengal. He is required to deliver up any offender from British or other territory who may take refuge in the State and to aid British officers who may pursue criminals into his territory. He is forbidden to levy tolls or duties of any kind on grain, merchandise or other articles passing either into, out of, or through the State without the permission of the Lieutenant-Governor. He has to consult the Commissioner of Chotā Nāgpur and comply with his wishes in all important matters of administration; the settlement and collection of land revenue, the imposition of taxes, the administration of justice, arrangements connected with excise, salt and opium, the concession of mining, forest and other rights, disputes arising out of any such concession, and disputes in which other States are concerned, are regarded as especially important matters, in respect to which he must at all times conform to such advice as the Commissioner may give. The right to catch elephants in the State has been granted to the Rājā as a personal concession, liable to withdrawal, and it will not necessarily be granted to his successors. The successors of each Chief have to pay *nazarāna* to the British Government on succession; but, unlike other Chiefs, they do not pay tribute, though they have on occasion been called upon to provide contingents of troops to aid in suppressing disturbances.

REVENUE.

The revenue of the State in 1907-08 was Rs. 91,334. The greater part of the revenue consists of rental paid for land, the demand of which was Rs. 88,736 in that year, the collections being Rs. 50,527. The income from excise amounted to

Rs. 20,800, and from forests to Rs. 8,266. There is no system of forest conservancy, and the latter sum is mainly realized from sales of fuel.

There are 23 shops for the sale of country spirit, and three each for the sale of opium and *gānja*. The average area and population per outstill are 20 square miles and 4,545 persons respectively. Excise.

There are three criminal courts, of which one is presided over by the Rājā Bahādur and the others by his two sons, all of whom exercise the powers of a Magistrate of the second class. There are three courts for the trial of civil suits, including revenue and execution cases, which are also presided over by the Chief and his sons. The Deputy Commissioner of Singhbhūm is Assistant Sessions Judge for the State and hears appeals, while the Commissioner of Chotā Nāgpur exercises the powers of a Sessions Court. Justice.

The police force in 1907-08 consisted of an Inspector, two Sub-Inspectors, four Head-Constables, four writer constables and twenty-five constables, in all thirty-six men. The police are armed with swords and single-barrelled muzzle-loading guns. There are two thānas situated at Saraikelā Khās and Gobindpur. The former contains the Sadant, Gamhariā, Banksai, Dugni, Ichā and Kandrā *Pīrs*, while the Gobindpur thāna, which has only lately been formed, contains Kuchang *Pīr*. There are no *chaukīdars*, but the village headmen or *pradhāns* (also called locally *thikādārs*) supply their place by reporting to the police at the thānas suspicious deaths, thefts, or the existence of bad characters in their villages. Police.

There is a jail at Saraikelā with accommodation for 22 male and 10 female prisoners. The building is a *kāchhā* one, surrounded by walls and thatched with tiles and straw, but is well ventilated, neat and clean. The prisoners are employed in gardening, weaving, paddy-husking and other manual labour. Jails.

Altogether 23 miles of the Chaibāsā-Purūliā road and 18 miles of the Chaibāsā-Dhalbhūm road pass through the State. They are maintained by the Road Cess Committee of Singhbhūm, to which Government has made a grant of Rs. 1,415 per annum for 3 years from 1907 for this purpose. The former road is gravelled and has three bungalows on it, about 10 miles apart, at Tholko, Dugnī and Raghunāthpur; but it is reported that they are all more or less in disrepair, and that at Dugnī is said to be uninhabitable. The latter road is metalled but unbridged in many places, and has one bungalow at Barhi. There are also 6 miles of the Chaibāsā-Rānchī road in the Karaikelā estate. The Bengal-Nāgpur Railway runs through the State, and there Communications.

are two stations on the main line, viz., Gamhariā and Sini. The latter is a junction for the branch line to Asansol, on which there is one station, Kandrā, within the limits of the State. Sini is connected with Saraikelā by a fairly good road, 6 miles long.

MEDICAL. There is a dispensary at Saraikelā in charge of a Hospital Assistant, who also treats sick prisoners in the jail. It has a few beds for in-patients; and 23 in-door and 1,540 out-door patients were treated in 1907-08. Vaccination is carried on by licensed vaccinators under the supervision of the Civil Surgeon of Singhbhūm and the vaccination inspecting staff of that district. There are no arrangements for the registration of births, but deaths are reported at the thānas by the village headmen and town *chaukidārs* of Saraikelā.

REGISTRATION. There is one registration office at Saraikelā, the Registrar being one of the Rājā's sons. Altogether 67 deeds were registered in 1907-08.

EDUCATION. At the census of 1901 the number of persons returned as literate, *i.e.*, able to read and write, was only 1,616. There were then 24 schools attended by 572 pupils; but the number of the former increased to 30 and of the latter to 1,131 in 1907-08. Two of the schools, are Middle English schools attended by 156 pupils, and twenty-eight are primary schools attended by 975 pupils. One Middle school and one Primary school at the headquarters are maintained by the Chief, five other schools receive grants-in-aid from him, while the rest depend on local support.

CHAPTER VII.

GAZETTEER.

Banksai.—A *Pīr* or division of the State containing 29 villages. It is held by Bābu Raghunāth Singh, a descendant of Bikram Singh, the first Chief of Saraikelā, who gave a grant of it to his fifth son, Bīrbar Singh, for his maintenance.

Dugnī.—A *Pīr* or division of the State containing 66 villages. It is held by Bābu Ranjit Singh, a descendant of Bishnu Singh, fourth son of Bikram Singh, the first Chief of Saraikelā, who gave him a grant of this tract for his maintenance.

Gamhariā.—A *Pīr* or division of the State, which is in the direct possession of the Rājā.

Ichā.—A *Pīr* or division of the State containing 45 villages. It is held by Bābu Gangārām Singh, who traces back his descendance to Abhirām Singh, the fourth Rājā of Saraikelā. Tradition relates that Abhirām Singh, while still a boy, quarrelled with his father and fled to Mayūrbhanj, where he stayed for 14 years. At the end of that time, he wished to return to Saraikelā, whereupon the Chief of Mayūrbhanj made a grant to him of Kuchang, in which Ichā was included, on condition that he conquered them. Abhirām Singh conquered Kuchang, and on his accession to the chiefship of Saraikelā about 1803, made over Ichā to his brother Dāmodar Singh. It has since been held by the descendants of the latter.

Kandrā.—A *Pīr* or division of the State in the direct possession of the Rājā. It was originally conquered by Bikram Singh, the first Chief of Saraikelā, and at that time consisted of only three villages, *viz.*, Kandrā, Raghunāthpur and Burudih, the rest being jungle.

Karaikelā.—An estate of the Rājā of Saraikelā extending over 50 square miles and containing 64 villages. It is an outlying portion of the State, being surrounded by the Porāhāt estate of Singhbhūm on all sides except the north, where it marches with the Rānchī district. The estate formerly was part of the territory of the Rājā of Porāhāt, and at the time of the Mutiny was held by a *jāgīrdār*. After the Mutiny,

the latter accompanied the Rājā of Porāhāt when he was deported to Benares; and the Rājā's estate having been confiscated, Karaikelā was given in 1860 to the Rājā of Saraikelā, as a reward for his loyal services, to be held by him as a revenue-free property, subject to the same conditions as the State itself.

Kuchang.—A *Pīr* or division of the State containing 153 villages and forming the Gobindpur thāna. It originally formed part of the territory ruled over by the Chief of Mayūrbhanj and was the first part of Saraikelā with which the British came into contact. As related in Chapter II, a party of British sepoys having been cut off at Kuchang, a force was sent in 1770 to take possession of it for the British. This intention, however, was given up, and the Chief of Mayūrbhanj was induced to oust the zamīndār and instal the zamīndār of Bāmanghāti in his stead. The latter was to be answerable to the Resident at Midnapore for the peace of the border, and was liable to be dispossessed on failing in his duty. Subsequently, about 1800, Kuchang was held by a rebellious Bhuiyā Chief and was granted to Abhirām Singh, fourth Rājā of Saraikelā, on condition that he killed the Chief and pacified the country. Since then Kuchang has been in the direct possession of the Rājā of Saraikelā.

Sadant Pīr.—A *Pīr* or division of the State containing 221 villages. It is in the direct possession of the Rājā, and has been assessed to a rental of Rs. 41,910.

Saraikelā.—Head-quarters of the State situated on the Kharkai river and the Chaibāsā-Purūliā road, 6 miles south of Sini. It contains the State offices, dispensary and jail, and also a printing press established by the Chief. The village has a kind of municipal system and is well drained and clean.

GAZETTEER

OF THE

KHARSAWAN STATE.

CHAPTER I.

PHYSICAL ASPECTS.

THE State of Kharsāwan lies between 22° 41′ and 22° 53′ north latitude and between 85° 38′ and 85° 55′ east longitude. It has an area of 153 square miles, and its population in 1901 was 36,540. There are two divisions, the Kolhān *Pīr* to the north, and the Sadant *Pīr*, which comprises nearly three-fourths of the total area of the State. The head-quarters are at Kharsāwan on the river Sonā, 3 miles from the Amdā railway station. The State is bounded on the north by the districts of Rānchī and Mānbhūm; on the east by the Saraikelā State; on the south by the Kolhān Government estate of Singhbhūm; and on the west by the Porāhāt estate of the same district. On the north there is a high range of hills rising at Bandi to 2,431 feet above sea-level. The country immediately to the south of this, which forms the Kolhān *Pīr*, is rugged and broken. It does not contain more than 40 villages and is still largely covered with jungle. The rest of the State is a lowland tract, in which almost the whole of the cultivable area has been cleared of forest and turned from waste into rice lands. The country is on the whole undulating, but is dotted here and there with isolated hills, and a few miles west of Kharsāwan there is a small range rising to a height of 1,612 feet. The State is separated on the south from the Kolhān by the river Sanjai and is traversed by two of its tributaries, the Binjai and Sankua, which flow through it from north-west to south-east.

CHAPTER II.

HISTORY.

The Rājā of Kharsāwan traces back his descent to Bikram Singh, a younger son of the Rājā of Porāhāt, who was given a fief in the Saraikelā State and rapidly extended the limits of his domains by conquests from his neighbours. Among the tracts conquered by him was Kharsāwan, which then comprised the two *Pīrs* of Kharsāwan and Asantaliā. The former he settled on his second son, from whom the present Chief is directly descended. The latter he settled on his third son, but, on the failure of male heirs, it passed into the possession of the Chief of Kharsāwan. Relations with the British are traced back to 1793, when, in consequences of the disturbed state of the frontier tracts called the Jungle Mahāls, its Chief, who bore the title of Thākur, was compelled to enter into an agreement promising not to give shelter to fugitives from British territory. In 1820 the Rājā of Porāhāt concluded an agreement with the British by which he became a tributary Chief, and apparently it was intended that a similar agreement should be entered into with the Thākur of Kharsāwan, but no such agreement can be traced. No tribute or revenue was paid, but the overlordship of the British and the liability of the Chief to furnish troops, when called upon, were recognized.

In 1832 the State was invaded by the rebel, Gangā Nārāyan, who had headed a rising of the Bhumij tribe in Mānbhūm against the British. Having been driven out of Mānbhūm, Gangā Nārāyan endeavoured to rally round him the Hos of Singhbhūm, who were then resisting the claims of the Thākur of Kharsāwan to part of their territory. They, accordingly, demanded that he should in the first instance make an attack on the Thākur's fort. He was killed in the assault and his head sent to Captain Wilkinson, the British Agent, by the Kharsāwan Chief. As in the case of Saraikelā, the British assumed a closer control of the State after the annexation of the Kolhān, and the Chief was treated as a subordinate of the Principal Assistant at Chaibāsā. Though he had full power to decide civil cases, an appeal lay to the latter, while his authority in criminal cases was limited. Eventually he gave

up trying any criminal cases and referred even those of the pettiest character to the British courts.

During the Mutiny of 1857 the Chief Gangā Rām Singh Deo rendered good service to the British and was rewarded by a grant of four villages, Setahaka, Simudiri, Samraidi and Dalki in the Sadant *Pīr* of Chakradharpur, out of the confiscated estate of the Porāhāt Rājā. The present Chief is Srīrām Chandra Singh Deo, who succeeded in 1902 on the death of his father, Mahendra Nārāyan Singh Deo. As he is a minor, the State is under Government management for the time being.

CHAPTER III.

THE PEOPLE.

The population was 26,280 in 1872 and rose to 31,127 in 1881 and to 35,470 in 1891. In 1901 it was returned at 36,540, the density of population being 239 persons to the square mile. The inhabitants are contained in 263 villages, the most important of which is Kharsāwan, the head-quarters of the State. Hindus number 19,864 and Animists 16,277, the Hos forming the most numerous tribe with a strength of 15,609. About 78 per cent. of the population are supported by agriculture, and the Hos are said to be easily the worst and the Goālās the best husbandmen.

AGRICULTURE. The net cropped area is 40,699 acres, and the greater portion is under rice, which accounts for 30,483 acres. Pulses, chiefly *kurthi*, cover 6,261 acres, maize 1,713 acres, and the *gondli* millet 1,448 acres. Irrigation is practised on a small scale and in the same manner as in Saraikelā. There is a fairly large area available for cultivation in the north, but in the remainder of the State most of the land has been brought under the plough.

INDUSTRIES. The industries of the State are of little importance. Coarse cotton cloths and iron cooking utensils are manufactured for local use, and in some villages mats are made. Iron is found in a nodular form in most of the hill ranges and gold in small quantities in the sands of the Sonā river. Copper must once have been extracted on a fairly large scale, for traces of ancient mines can be seen at intervals throughout the whole breadth of the State for a length of 15 miles; the most extensive were in the neighbourhood of Lopso. Recent prospecting operations indicate that the supply of copper is still far from exhausted, and it is possible that the State may once more become a mining centre. Nodular limestone, a stalagmitic deposit called *asurhad*, slate and potstone are also found in the hilly tracts.

At present Messrs. Kilburn & Co., are in possession of mining concessions in the two *khorposh* tenures, viz., (1) the estate of Bābu Mahip Nārāyan Singh Deo known as the Sītārāmgarh estate, comprising an area of about 5 square miles, and

(2) the estate of Bābu Jagmohan Singh Deo known as the Raidi property, comprising an area of about 6½ square miles.

TRADE. The principal articles of export are rice, paddy, oil-seeds, pulses, tusser cocoons, lac and *sabai* grass; while the principal articles of import are salt, cotton thread, cotton piece-goods, tobacco, kerosene oil, sugar and spices. Weekly markets are held at Kharsāwan and Kuchai.

CHAPTER IV.

LAND REVENUE ADMINISTRATION.

LAND TENURES. As in Saraikelā, the chief land tenures are *khorposh* or maintenance grants, *chākrān* or *naukrān*, *i.e.*, service grants, and religious tenures. The account of their incidents given for Saraikelā holds good for this State, *mutatis mutandis*, and it will only be necessary to refer briefly to them.

Khorposh. Altogether 51,250 acres, or a little more than half of the whole State, are held by *khorposhdārs*. Petty *khorposhdārs* are in possession of 38,286 acres, while 6,779 and 6,185 acres respectively are accounted for by the tenures of Raidi and Rāmgarh. At the recent settlement the holders of the latter, Bābu Mahip Nārāyan Singh and Babu Jagmohan Singh, claimed to hold as independent zamīndārs, but their claim was rejected, though in the case of Jagmohan Singh it was held that his estate was not liable to resumption except on the failure of male heirs.

Chākrān. *Chākrān* tenures, which are held rent-free, are fairly numerous, and there are also some *gohāndāli* tenures held by descendants of the old militia. The latter tenures have been resumed, but the tenure-holders hold at privileged rates, getting a remission of 6 annas of the full rent for 32 years and of 4 annas for the next 20 years. At the end of 52 years, *i.e.*, after the year 1940, they will pay the full rental.

Agricultural tenancies. As in Saraikelā, agricultural tenants have *prajāli*, *i.e.*, occupancy rights. Here too *thikā* leases are given for a certain number of years at a fixed rental. The *khās* land of the Thākur have been let out on these terms, and in such cases the ryot has received a *parcha* in which it is stated that he holds the land on *thikā* for a specified number of years; it is understood that after the expiry of the term he has no further claim on the land. The transfer of occupancy rights by sale without the permission of the Chief or *mālik* is forbidden; the account given under this head in the case of Saraikelā applies also to this State.

Khuntkatti tenures. *Khuntkatti* tenures, unknown in Saraikelā, are found in Kharsāwan, but only in the Kolhān *Pīr*, where the majority

of the inhabitants are aboriginals. In the course of the recent settlement these men claimed at first that they were Mundāri *khuntkattidārs* within the meaning of Act I of 1879, and that, in consequence, they were not liable to any enhancement of rent. Enquiry, however, showed that what they really understood by the term *khuntkatti* was merely "claims of the soil," *i.e.*, that any person who came and cleared jungle with his own hands and converted it into arable land could become a *khuntkattidār*. At the same time, there could be no doubt that the people in the Kolhān *Pir* had certain privileges not extended to the ryots of the Sadant *Pīr*, because they had, unaided by the State, cleared the jungle and brought the land under cultivation. All those who were descendants of the original clearers of the soil were accordingly entered as having *khuntkatti* rights in the lands their ancestors had cleared. It was at the same time explained that the term *khuntkatti* carried with it the following privileges:—(1) right to convert uplands into lowlands and to make new land without any one's consent; (2) right to all fuel, wood for houses or agricultural implements, and jungle produce free, for their own use but not for purposes of sale; and (3) right to grow lac and tusser in their own villages.

SURVEY AND SETTLEMENT.

A survey and settlement of the State has recently (1904-07) been carried out simultaneously with that of Saraikelā. Records were attested and rents settled in 194 villages containing 9,294 tenancies and 110,716 plots.

RENT SETTLEMENT.

Here too rents were settled on the basis of a regular classification of land, the rates finally fixed per local *bighā* being shown in the following table. The rates in the Kolhān *Pīr* are, it may be explained, low because the ryots there have always held at privileged rates. For further details of the settlement the reader is referred to Chapter V of the Saraikelā Gazetteer. Produce rents are not paid except to a very limited extent.

	Berā	*Nali.*	*Don* 2.	*Don* 3.	*Gorā*
	Rs. A.	Rs. A. P.	A.	A.	A.
Sadant *Pīr*	1 8	1 6 0	14	11	2
Kolhān *Pīr*	0 14	0 12 9	8	6	0

SYSTEM OF COLLECTION.

The system of collection by means of headmen and the rights of the latter are the same as those already described for Saraikelā.

CHAPTER V.

GENERAL ADMINISTRATION.

KHARSAWAN does not form part of British India, and the relations between its Chief and the British Government are regulated by a *sanad* granted in 1899. Its terms are the same as those of the *sanad* of the Chief of Saraikelā, of which a summary has already been given. The Chief also holds four villages (Dalki, Samraidi, Simudiri and Setahaka) in the Singhbhūm district, which were granted to his predecessor as a reward for loyalty in the Mutiny. These villages, which lie within the Chakradharpur thāna, have not been removed from the jurisdiction of the Deputy Commissioner of Singhbhūm and the High Court. The administration of the State is at present carried on by a Manager appointed by Government, owing to the minority of its Chief. There is only one criminal court presided over by the Manager, who exercises the powers of a Magistrate of the second class. He also holds a court for the trial of civil suits and performs the functions of a registering officer for the State.

REVENUE. The revenue of the State was Rs. 40,121 in 1907-08. The greater part of the revenue consists of rental paid for land, the demand of which was Rs. 24,446 in that year, while the collections amounted to Rs. 20,079. The next important source of revenue is excise, the receipts from which were Rs. 9,869, while there was an income of Rs. 3,168 from forests.

Excise. There are six shops for the sale of country spirit and one for the sale of opium and *gānja*. The average area and population per outstill are 25 square miles and 6,090 persons respectively.

POLICE. The police force consists of one Sub-Inspector, one Head-Constable, two writer-constables, 11 constables, a drill master, and a *havildār*, in all 17 men. The police are armed with swords and single-barrelled muzzle-loading guns. There is one thāna at Kharsāwan and an outpost at Kuchai. The village police consists of 136 *kotwāls*, who are rewarded for good work and regular attendance. The *kotwāls* of all important villages enjoy 3⅛ local *bighās* of land each rent-free in lieu of regular salary, and at harvest time they get one sheaf of corn (*i.e.*, 5 to 7 seers)

from each cultivator. In many cases, however, the service lands have passed into the hands of occupancy or temporary ryots, the *kotwāls* getting only the rent of such lands. The *pradhāns* or village headmen are also responsible for reporting suspicious deaths, the existence of bad characters, or the occurrence of thefts in their villages.

JAILS. There is a small jail at Kharsāwan with accommodation for 8 male and 3 female prisoners. It is a *pucca* building surrounded by a strong stone wall. The prisoners are employed in oil-pressing, paddy-husking, gardening and repairing the State buildings.

COMMUNICATIONS. There is one third class road running from Amdā station to Kharsāwan, which is being made into a good first-class road, and a *kutcha* road from Amdā to Chaibāsā, of which about 2 miles are in the State. The Bengal-Nāgpur Railway also runs through the State, and there are two stations at Amdā and Bara Bambo.

MEDICAL. There is a dispensary at Kharsāwan in charge of a Hospital Assistant, who also treats sick prisoners in the jail. The number of patients treated in 1907-08 was 2,013. The dispensary has hitherto afforded out-door relief only, but an addition has recently been made to accommodate in-patients. Births and deaths are registered weekly at the thānas from information furnished by the village *kotwāls*. Vaccination operations are carried on by licensed vaccinators under the supervision of the Civil Surgeon of Singhbhūm and the inspecting staff under him.

EDUCATION. At the census of 1901 the number of persons able to read and write was returned at 1,057. There were then 9 schools attended by 308 pupils, but the number of the former rose to 23 in 1906-07 and of the latter to 352. Next year a number of *pāthshālās* had to be closed, as the villages could not pay for the teachers owing to the failure of crops and the high price of food. There are now a Middle English school at the head-quarters and 9 Primary schools attended by 71 and 217 pupils respectively. The Middle English school in the town and two Primary schools in the mofussil are maintained by the State, and three receive grants-in-aid. The remaining schools are maintained by private persons.

[illegible] cultivators. In many cases, however, the [illegible] [illegible] into the hands of [illegible] or temporary [illegible] [illegible] only the rent of each lessee. The [illegible] village headmen are also responsible for reporting [illegible] the existence of bad characters, or the occurrence of [illegible] their villages.

There is a small jail at [illegible] with accommodation for [illegible] and 8 female prisoners. It is a new building surrounded by a strong stone wall. The prisoners are employed in [illegible] gunny making, gardening and repairs to the State buildings.

There is one third class road running from Angul station to [illegible] a great part of which is being made into a good first class road, and [illegible] road from Angul to [illegible] of which about [illegible] miles are in the State. The Bengal-Nagpur Railway also runs through the State and there are two stations [illegible] Angul and [illegible]

There is a dispensary at [illegible] in charge of a hospital assistant, who also treats sick prisoners in the jail. The number of [illegible] treated in 1907-08 was [illegible]. The dispensary has [illegible] afforded out-door relief only, but an addition has lately been made for accommodation of in-patients. Births and deaths are registered weekly at the thanas from information furnished by the village chaukidars. Vaccination operations are carried on by licensed vaccinators under the supervision of the [illegible] Sub-Inspector of vaccination and the [illegible] under him.

At the census of 1901 the number of persons able to read and write was returned at [illegible]. There were then [illegible] schools attended by [illegible] pupils, and the number of the former rose to [illegible] and of the latter to [illegible]. Next year a number of schools had to be closed as the villagers could not pay for [illegible] owing to the failure of crops and the high prices [illegible]. There are now a Middle English school at the head-[quarters] and [illegible] primary schools attended by [illegible] and [illegible] pupils respectively. The Middle English school in the town and the [illegible] schools in the [illegible] are maintained by the State [illegible] grant-in-aid. The remaining [illegible] maintained by private persons.

INDEX.

E.

F.

G.

H.

I.

J.

K.

N.

O.

P.

Q.

R.

T.

U.

V.

W.

Z.

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